

AN 14902
EVANGELICAL AND PRACTICAL
V I E W
O F T H E
T Y P E S A N D F I G U R E S
O F T H E
Old-Testament Dispensation.

B Y
JOHN BROWN, *Minister of the Gospel in
Haddington.*

LUKE xxiv. 27. *Beginning at Moses and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself.*

JOHN i. 17. *The law was given by Moses; but grace and truth came by Jesus Christ.*

HEB. x. 1. *The law having a shadow of good things to come.—*

COL. i. 17.—*Which are a shadow of good things to come; but the body is of Christ.*

G L A S G O W:

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M, DCC, LXXXI.

Brown (John) Minister of
the Gospel, etc



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This explicatory attempt on the antient Types was formed many years ago, a considerable time before I knew any thing of my brother Mr. M'Ewen's excellent tract on that subject. Just respect to him and his work determined to delay the publication of mine. And now, when it makes its appearance, it doth not pretend to be a rival of his, but to be a subordinate fellow-labourer, in opening the scriptures and directing men to Jesus Christ.

Besides lesser ERRATA in Pointing or Letters,

Page 1. Line 39. Read God *saw*. p. 4. l. 27. *full* purpose. p. 45. l. 23. hell is *prepared* p. 46. l. 7. *astounding* were. p. 50. l. 21. for *us*. p. 63. l. 2. *of* loves, p. 94. l. 33. drag *them*, p. 113. l. 29. *their* sin offering. p. 116. 33. yet *blemished*. p. 121 l. 34. bloody crimes *by*. p. 140. l. 35. or *baken*. p. 152. l. 38 Shiloah. p. 204. l. 2, 3. put *it* and *to* for one another. p. 206. l. 33. blot out *his*. p. 224. l. 36. one *bread*. p. 238. l. 12. not *compose* l. 32. Reuben *whose* p. 252. l. 29. the *earth* hath. p. 276. l. 4. this *conjunction*. p. 292. l. 28. God's chosen. p. 302. l. 14. *dazzling*. p. 316. l. 19. nourishment. - *All*.

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BOOK

[1]

An Evangelical and Practical *View* of
the TYPES and FIGURES of the old
Testament dispensation.

B O O K F I R S T.

Of Particular Typical PERSONS.

1. Of ADAM, Gen. i,—v. Rom. v, 12,—21. 1
Cor. xv. 21. 45,—49.

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9
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2
3
6
8
41
43
TO commemorate my ruining progenitor, simply in himself, might provoke my abhorrence and dread. But with ravishing delight I contemplate him as a figure of Jesus Christ. O redemption! O Saviour! it is thine to bring meat out of the eater,—to turn floods of misery and wo into brooks of celestial comforts. The first Adam, in whom all die, shines bright with instruction concerning the SECOND MAN, the Lord from heaven,—to men,—to ME a quickening spirit.

0
K
“Adam was the last formed of creatures.” O blessed Immanuel! the last, the best of all the works of God! the Alpha and Omega! the last end of all things,—the last mean of our happiness, the everlasting portion of my soul! “Adam was a new
“creature, which none made before him properly
“resembled;—the marvellous workmanship of a devising God, in which the angelic and animal na-
A tures,

“tures, heaven and earth, a soul and a body were “personally united.” Jesus Christ is the WONDERFUL,—the *new thing created* in the earth, in which a divine and a human nature, the God of heaven and the fruit of the earth, are united in one person,—by whom are reconciled all things, whether in heaven or in earth ! O great mystery of godliness,—God made manifest in, and personally united to human flesh ! “Adam was the Son of God by immediate creation, in a manner peculiar to himself.” In a manner ten thousand-fold more glorious,—in a manner absolutely peculiar to himself,—by necessary and eternal generation, Jesus Christ is the Son, the only begotten Son of God,—the eternal Father’s Son of himself. “Adam was formed after “the image of God, in knowledge, righteousness “and holiness.” As a Son, our Redeemer is the *brightness of his Father’s glory, the express image of his person*,—a Son, in whom all his Father’s glories shine undiminished.—As Mediator, he is the representing image of the invisible God, in whose face,—whose person, office and work every uncreated excellency is manifested with illustrious brightness.—He is God’s *holy child Jesus*. His manhood is that *holy thing, the clean thing* brought out of an unclean,—*holy, harmless, undefiled, separate from sinners*. “Adam’s body “was framed of pure and uncorrupted earth, and “God breathed into his nostrils, and he became a “living soul.” By the overshadowing influence of the Holy Ghost, the uncorrupted virgin did conceive and bring forth a Son, whose name is IMMANUEL. “By God himself, our progenitor was named ADAM, which signifies *red earth, beautiful, or joined in love*.” And how exactly Jesus, on whom the Father hath bestowed a name above every name that is named, answers to this very designation ! How sprung of *the earth* ! How *red* in majesty and in bloody sufferings ! How *beautiful, white and ruddy, the chiefest among ten thousand ! fairer than the sons of men,*

men, and altogether lovely! Blessed fruit of the earth, excellent and comely! Infinitely glorious ornament of creation! Stupenduous offspring of the counsels of Jehovah!—And how joined in love, in everlasting love to men,—to ME! He loved me and gave himself for me.

“Adam was divinely constituted lord of this sub-lunary world.” And we see Jesus, who was made a little lower than the angels, *crowned with glory and honour,—possessing all power in heaven and on earth;* that at his name every knee should bow, and every tongue confess, *that he is Lord* to the glory of his Father; and of his government and peace there shall be no end. “In the paradise of God, where flourished the tree of life, surrounded with others, bearing every delightful fruit, Adam resided in honour, and laboured with pleasure.” In the garden of his church,—in the paradise above, Jesus dwells. Regained by his blood, this is his rest. Here he will stay. Here he walks and works among the *planting of the Lord*, that he be may glorified. Surrounded by all the ransomed trees of righteousness, he appears the *tree of life, bearing twelve manner of fruit every month, and his leaves are for the healing of the nations.* For ever may I sit under his shadow with great delight, and his fruit be sweet to my taste.

“Adam was the common father of men, and they are begotten in his likeness.” Jesus is the *everlasting Father*, the common, the immediate parent of holy men. Even us, who were dead in trespasses and in sins, hath this QUICKENING SPIRIT begotten again to a lively hope. Because he lives, we do, and shall live also. *As we have born the image of the earthly Adam, we do, and shall also bear the image of the heavenly. We shall be like him, for we shall see him as he is.* “How marvellous the marriage of our antient progenitor! God says, that it was not good for him to be alone. He cast him into

“ a deep sleep, opened his side, took out a rib, closed up the wound, formed the rib into a woman, brought her to him as her bridegroom,—who immediately acknowledged her *bone of his bone and flesh of his flesh*. And for this cause shall a man leave father and mother and cleave unto his wife.” Much more astonishing is the spiritual marriage of our Redeemer. Jehovah thought it not good for him to be alone. He cast him into the deep sleep of debased humiliation and accursed death. By wounds and bruises he opened his side. Thence issued blood and water, by which he sanctifies to himself a glorious church, not having spot or wrinkle or any such thing. By his exaltation his wound is healed. He sees of the travail of his soul, and is satisfied. He is at once the Father and Husband of his chosen. And surely a kind, a bloody husband is he to us. He forsook the heavenly presence of his Father, and the company of his virgin mother, that he might cleave to us in bearing our griefs and carrying our sorrows. He forsook his mother the Jewish church, that he might cleave to us sinners of the Gentiles. Kindly hath Jehovah drawn and betrothed us to him.—Kindly Jesus acknowledgeth us bone of his bone, and flesh of his flesh. O my soul, cleave thou to him with purpose of heart. Confess him to be thy Lord and Christ. Call him no more BAALI, *my lordly*, but ISHI, *my endearing husband*.

“ Adam was by divine constitution the covenant-head of all mankind. His sinful breach of it introduced sins, curses, sorrows, sweat of brows, pangs of birth, and thorns and thistles in the field. It transmitted guilt, pollution and death to his whole natural offspring.” In the name of his spiritual seed, the new, the everlasting covenant is established with Jesus the chosen of God as their *one Head*, Representative and Surety! To regain that which he never forfeited,—to restore that which he took

took not away, he became sin, became a curse for us ; he bore our griefs and carried our sorrows,—wore a crown of thorns and travailed in pangs of spiritual trouble, till he knew not what to say. Having fulfilled all righteousness, magnified the law and made it honourable, he transmits to us righteousness, sanctification, and eternal life : for *as in Adam all die, so in Christ shall all be made alive.*

II. Of ABEL, Gen. iv. 1,—16. Heb. xi. 4. and xii. 24.

“ **H**OW unpromising was the birth of this father of martyrs ! and how marked with “ *vanity* his name !” Jesus sprang up *as a root out of dry ground*, having no external form or comeliness to render him desired. How base and ignominious the character which was once fixed on him, whose name is dreadful among the heathen ! “ Abel was “ the shepherd of his father’s flock.” Jesus is the *great*, the *good*, the *chief*, the *one* Shepherd of his Father’s flock, the nations of saved men,—the shepherd and bishop of souls, who seeks out the lost sheep of elect sinners, finds them, and carries them to his home rejoicing ; feeds them with care, carries the lambs in his bosom, and gently leads those that are with young ; restores their soul, and makes them lie down beside the still waters ! “ By faith in the divine appointment, and in that which was thereby typified, Abel offered unto God a more excellent sacrifice than Cain ; and God visibly, perhaps, “ by the descent of fire from heaven to consume it, “ testified his respect to him and to his offering.” In the faith of his Father’s call of him to, and support in, his work, Jesus, through the eternal Spirit, offered unto Him the infinitely valuable sacrifice of himself,—a sacrifice more excellent than of ten thousand worlds. Other sacrifices and offerings

God

God would not accept as a proper atonement for sin : in them he had no pleasure. But this was to him a sacrifice of a *sweet smelling savour*. He was *well-pleased for his righteousness sake*, because he magnified the law and made it honourable. By voices from heaven, by miracles on earth, by the exaltation of his person, and by the success of the gospel, the rod of his strength, he visibly testified his highest respect to Jesus and his offering.

“ Abel’s righteous life, and the respect which
 “ God shewed to him and his offering, provoked
 “ Cain his brother to murder him.” By Jesus’ righteous deeds, and by the remarkable countenance given him by God were his malicious Jewish brethren provoked to hate, to rise up against him in the field, and murder him without the gate,—and after his resurrection to murder him in his character, interests, and followers. “ Tremendous punishment
 “ overtook the murderer of Abel. He was *driven*
 “ *from the presence* of God in his church. The earth
 “ refused to yield him its plentiful crops. God long
 “ preserved him as a *fugitive and vagabond* monument of his just indignation.” What terrible vengeance hath God executed upon the Jewish betrayers and murderers of his Son ! They cried, *Let his blood be upon us and our children* ; and wrath is come upon them to the uttermost. Fearfully God extruded them from his church, and for many ages he hath preserved them fugitives and vagabonds in the earth,—shocking monuments of his fury, amidst the nations that seek their life. But rejoice, my soul, *the blood of Jesus speaketh better things than that of Abel*. Through it, we, his betrayers and murderers, receive *redemption, even the forgiveness of sins, according to the riches of his grace*.

Of ENOCH, Gen. v. 22,---24. Heb. xi. 5. Jude
14, 15.

“ **H**IS name marks him *dedicated* to the service of God.” Jesus’ *Father sanctified and sent him into the world*. From eternity he engaged his heart to approach an offended God ; he said, *Lo I come, I delight to do thy will, O my God ; thy law is within my heart*. In time, he, for our sakes, *sanctified himself*,---devoted himself to hard service and bloody sufferings,---even unto death. “ In the name of his son Methuselah, Enoch predicted the ruinous flood.---He more plainly foretold the last judgment.” Most plainly Jesus predicted the eruption of destructive floods of vengeance upon his ungodly brethren of Judah. He opened the seven-fold *sealed* purposes of God. He foretold the signs, the manner and issue of the last judgment. “ Enoch walked constantly with God ; and before his translation he had this testimony, that he pleased him.” Jesus fulfilled all righteousness, and did always the things which pleased his Father. He did no violence, neither was any guile found in his mouth. He magnified the law, and made it honourable.---Twice he had this testimony from heaven, *This is my beloved Son, in whom I am well-pleased*. Let my whole heart reply, *This is my Beloved and my Friend, in whom my soul delighteth ; My God, and mine exceeding joy*.

“ First in time, Enoch entered into heaven, soul and body united, without tasting of death.”---First in dignity, Jesus the *Forerunner for us*, passed into the heavens, and that by his own blood. He was translated in his ascension, without seeing corruption in death or the grave. He is not here, he is risen and ascended, as he said, *for God took him, and set him down at his right-hand*. Let the anchor of
my

my hope enter within the vail, and my affections be set on things above, where He is. Let my conversation be in heaven, whence I look for the Saviour. "Scarcely had Enoch's son expired in death, when "the wicked world was drowned by the flood." Scarcely had Jesus' Jewish children slept with their fathers, or retired to Pella beyond Jordan, when the floods of God's vengeance burst forth from heaven and from earth upon their sinful nation. Nor shall his whole mystical body be sooner ripe for the heavenly happiness, than the floods of everlasting destruction shall break forth upon the world of the ungodly.

IV. *Of NOAH*, Gen. v.—x. Heb. xi. 6. Ezek. xiv. 14. 1 Pet. iii. 19,—21.

"**H**IS name is deep marked with *comfort* and "*rest*." How much more delightful is his name, who is the Rest and the Consolation of Israel! It is to my soul *as ointment poured forth*, sweeter than honey and the honey-comb. Not Noah, but Jesus shall effectually comfort me concerning all my labour and toil. "Noah found grace in the eyes of the "Lord." Jesus is the highly favoured of Jehovah, his only begotten, his dear Son, in whom his soul delighteth,—for whose righteousness sake he is well-pleased, and in whom we are accepted, and do find grace in his sight. "Noah was a perfect and up-
"right man, who walked with God amidst a per-
"verse and wicked generation. And faithfully and
"boldly, though unsuccessfully, he preached righ-
"teousness unto them." Jesus was holy, harm-
less, and undefiled amidst an evil and adulterous ge-
neration; and faithfully, but with little success, he
preached righteousness in the great congregation. Israel was not gathered; but he taught as having au-
thority, and not as the Scribes.

"By

“ By his righteousness, Noah became the saviour
 “ of his family from the destructive deluge,—tho’
 “ in another wicked period, it could not have deli-
 “ vered either son or daughter.” By his *learning o-*
bedience, and fulfilling all righteousness, Jesus be-
 came the author of eternal salvation to all those that
 obey him, and brings many sons and daughters to
 glory. In his righteousness alone we are exalted to
 safety. Nor can the period come, in which crimes
 shall overbalance its infinite merit and virtue. In it
 the blasphemer, the persecutor, the injurious per-
 son may find mercy. O truly infinite ransom! ran-
 som for many! “ Noah, being warned of God, lei-
 “ surely prepared an ark, in which he saved him-
 “ self, his wife and children.” Warranted by God,
 Jesus gradually rears up his church in which he
 saves his people, who are betrothed to him in righ-
 teousness, and in loving-kindness and mercies,—
 saves his people who are begotten again to a lively
 hope. None perish who trust in him. “ No doubt,
 “ many were employed in the building of Noah’s
 “ ark, who reaped no benefit by it.” And what
 multitude’s of ministers and professors doth Jesus
 make instrumental in the building of his church, to
 whom he will say at last, *Depart from me, I know*
you not, ye workers of iniquity! O my soul, take heed
 lest a promise of entering into his rest being left to
 me, I should seem to come short of it. “ By float-
 “ ing amidst waves, Noah saved himself and his
 “ house.” And by coming into deep waters, where
 the floods of his Father’s wrath went over him, Je-
 sus procured everlasting honours for himself, and
 obtained eternal redemption for us.

“ Delivered from the destructive deluge, the
 “ grateful patriarch offered to God a pure sacrifice
 “ of a sweet smelling favour. God, accepting it,
 “ promised no more to curse the earth for man’s
 “ sake; but to give summer and winter, seed-time
 “ and harvest, in their season,—and established a co-

“ venant of safety from floods, with Noah and his
“ seed ; and constituted them heirs of the renewed
“ world.” How pure and unblemished ! how pre-
cious and acceptable is the sacrifice of our adored Im-
manuel ! For it, God is well-pleased with his peo-
ple, and hath sworn never to be wroth with them,
nor rebuke them. Be the imagination of their heart,
or work of their hand ever so evil, there is no de-
luge, no drop of condemnation to them that are in
Christ Jesus. The new, the everlasting covenant
ordered in all things and sure, stands fast with him
and his spiritual seed. Mountains shall depart and
hills be removed, yet will not God take his loving-
kindness from them, nor suffer the covenant of his
peace to be broken. He is made heir of all things.
And all things, ye saints, are yours, for ye are
Christ’s, and Christ is God’s. Being *children, ye
are heirs, heirs of righteousness, heirs of promise, heirs
of salvation, heirs of God and joint heirs with Christ.*
“ In fine, Noah, having planted his vineyard, and
“ declared the future condition of his posterity, at
“ last gave up the ghost.” In the very fruitful hill
of a gospel-state, our exalted Redeemer planted his
church, he often descends in a spiritual manner to
see, whether his saints, his vines, flourish, and his po-
megranates bud. He condemns to everlasting bon-
dage and misery his professed seed, who, like Ham,
mock and deride him, and turn his grace into licen-
tiousness, or his cross into reproach. But to those
dutiful children, who love his person, and regard
his honour, he secures everlasting blessings and emi-
nent fellowship with God. Having therefore receiv-
ed a kingdom, which cannot be moved, let me have
grace to serve him acceptably with reverence and
godly fear ; for our God is a consuming fire.

Of

V. Of MELCHIZEDECK, Gen. xiv. 18,—20. Psal.
cx. 4. Heb. vii. 1,—17.

HE is a renowned figure of Jesus Christ, to whom the Lord sware, and will not repent, *Thou art a priest for ever after the order of Melchizedek.* “His name, being interpreted, is, *King of righteousness.*” By his obedience and death, Jesus brought in an everlasting righteousness: he declares the righteousness of God in the remission of sins. He reigns in righteousness. Righteousness is the girdle of his loins, and the sceptre of his kingdom. He makes all his people righteous, the *righteousness of God in him*, and workers of righteousness by his grace. “Melchizedek was king of Salem, which is, by interpretation, *King of peace.*” This man, Jesus, the prince, the *God of peace*, shall be our peace, when the Assyrian cometh into our land, and treadeth in our borders. By him God *reconcileth* all things to himself. He having *made peace* by the blood of his cross, makes of twain one new man, *so making peace.* With his blood he purchased, with his dying breath, and in his ever prevalent intercession, he implores, and in his inspired Testament in his blood, he bequeaths *peace*, even to his betrayers and murderers. For us he made an everlasting *covenant of peace.* To us he giveth us *his peace*, not as the world giveth,—giveth his *Spirit* of peace and of a sound mind. Let my soul take hold of his strength, that I may make peace with him. So shall I make peace indeed. “The cursed posterity of Canaan were Melchizedek’s subjects.” Men who were cursed in their first progenitor,—cursed in themselves, for *cursed is every one that continueth not in all things written in the book of the law, to do them*,—are the subjects of our Redeemer. He came in the name of the Lord to save the ungodly. He re-

deemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on us Gentiles.

“ Melchizedeck brought forth bread and wine, “ to refresh Abraham and his fatigued, but victorious troops.” Infinitely more remarkable is the liberality of Zion’s king. Liberally he feasts his fatigued, his conquering saints. Nay, to his enemies, whom his gospel-sword and his bow take captive, he brings forth his bread and his wine. In the mount of ordinances, he makes for all people, a feast of fat things full of marrow,—of wines on the lees well refined. He hath prepared of his goodness for the poor. His flesh, which he giveth for the life of the world, is meat indeed, and his blood is drink indeed. To the overcomers of these ravaging conquerors, the lust of the flesh, the lust of the eye, and the pride of life, he will give to eat of his hidden manna. They shall not hunger nor thirst any more ; for the Lamb who is in the midst of the throne, shall feed them, and lead them unto living fountains of water, and God shall wipe away all tears from their eyes.—

“ Sprung from no priestly stock, Melchizedeck was “ priest of the Most High God.” Sprung of the tribe of Judah, of which Moses speaks nothing concerning priesthood, Jesus is a priest for ever. Once he hung sacrificed, suffered, and triumphed, on his cross. Now he sits and rules as a priest upon his throne, possessing an exalted and unchangeable priesthood.

“ But, consider how great this Melchizedeck was, “ who blessed Abraham, the heir of the promises, “ and received from him the tithes of his spoils, “ while the Levitical priests were all in his loins.” Rather, let me consider how greater far the High Priest of our profession is, whom God hath sent to bless us, in turning every one of us from our iniquities ; and in whom we are, and shall be blessed with all spiritual blessings, and whom all nations shall call blessed ;

bleſſed;—how far ſuperior to Abraham and his prieſtly deſcendents, and to every ſaint ! for without contradiction, the leſs is bleſſed of the greater. To him eſtabliſhed angels and redeemed men, for ever pay, for ever owe, their tithes of higheſt praiſe. —What ſhall I render to the Lord for all his benefits ? I will take the cup of ſalvation, and will call on the name of the Lord, with whom it is more bleſſed to give than to receive.

“ That which no creature could typify by its exiſtent ingredients or adjuncts, the ſcriptural ſilence concerning Melchizedeck darkly repreſents his pedigree and conſecration ; his death and ſucceſſor, are intirely concealed. Like one dropt from heaven, he is brought on the field ; and like one caught up to it, he is carried off.” Who can declare the pedigree, inſtalment and continuance of Jeſus of Nazareth ? He was without father as man, without mother as God,—the Lord from heaven, who firſt deſcended into the lower parts of the earth, and who is without beginning of days or end of life. How myſterious and ſolemn his conſecration ! He was made prieſt by Jehovah’s oath. *The Lord ſware and will not repent, Thou art a prieſt for ever.* How marvellous his death ! He, the living God, was made dead, but ſaw no corruption ; and behold he is alive for evermore, and hath the keys of hell and death. From and through no man he derived his office, and no man ſucceeds him in it. He hath an *unchangeable prieſthood,—abideth a prieſt continually, and is conſecrated for evermore.* Rejoice exceedingly, O my ſoul, that I have a great High-prieſt, who is paſſed into the heavens, even Jeſus the Son of God, who, after he had by himſelf purged away our ſins, ſat down on the right-hand of the majeſty on high.

VI. Of ABRAHAM, Gen. xi.—xxv. Josh. xxiv. 2, 3. Neh. ix. 7, 8. Psal. cv. 6,—9. Isa. xli. 2, 8. Acts vii. 2,—8. Heb. xi. 8,—19.

“ **H**IS name is marked with glory and honour. “ *Abram* signifies *Lofty father*: ABRAHAM, “ *the high father of multitudes.*” O the infinite greatness of Jesus’ name! He is *Jehovah*,—*God over all*, blessed for ever; the *high and lofty one* who inhabiteth eternity; the *everlasting Father*, who begets,—the *captain of salvation*, who brings many sons to glory. “ Commanded and directed by God, Abraham “ left his native country to sojourn unfixed in a “ strange land. Nor, though heir of Canaan, had “ he ever any portion in it, but his burying-place.” Called of God, Jesus, all obedient, left his Father’s bosom to ‘sojourn in our cursed, our blasted earth, where his abode was unfixed and unsafe. He was tossed to and fro from Canaan to Egypt, from Egypt to Galilee. Foxes have holes and birds of the air have nests, but the Son of man had not where to lay his head. Though heir of all, he behoved to be interred in a borrowed grave. How astonishing, that Jehovah bare the curse of Cain for me! “ A- “ braham was an high favourite of heaven, a *friend* “ of God, a covenant-head to his promised seed, a “ blessing to men.” In Jesus Christ God’s soul delighteth. Him the Father loveth, and hath given all things into his hand. He was set up from everlasting, and constituted the covenant-head, the surety of his chosen seed. He received gifts for men, yea, for the rebellious;—he is made blessings for evermore,—of God he is made unto us wisdom, righteousness, and sanctification and redemption. Men shall be blessed in him, and all nations and generations shall call him blessed.

“ In

“ In Abraham we discern the meek, the kind,
“ the peaceful friend,—and the bold and conquering
“ warrior. At the hazard of his life, he pursued
“ the four conquering monarchs of the East. He
“ routed their forces, rescued Lot, his scarce duti-
“ ful nephew, and retook their spoil. He restored
“ to the sinners of Sodom the goods which he took
“ not away. Powerfully he interceded with God
“ for their preservation, and obtained deliverance
“ for Lot and his family.” In all things Jesus hath
the pre-eminence,—in patience and meekness,—in
kind condescension to undutiful kinsmen. Notwith-
standing we often strive with himself and his ser-
vants, and, in the manner of Lot, give ourselves and
our sinful and sensual enjoyments the preference,
he risked, he laid down his life to make an end of
sin, overcome the world, destroy death, and bruise
Satan, who hath the power of it, and rescue us from
the hand of these universal, these conquering mo-
narchs. By a few trained apostles and faithful mi-
nisters, and some who are willing to rejoice in his
light *for a season*, He, in the gospel, pursues the
troops of hell, takes the prey from the mighty, and
delivers the lawful captive. He contends with them
that contend with his people, and saves his saints
and their seed. He kindly restored that which he
took not away, *glory to God in the highest, peace on
earth and goodwill towards men*. Beholding wicked
Jerusalem, he with tears, bewailed its impending
ruin. In expiring groans he implored mercy to his
murderous persecutors. From the overthrow of
endless wrath, the lake which burns with fire and
brimstone, he saves to the uttermost, them that
come unto God by him, seeing he ever liveth to
make ever-prevalent intercession for them.

“ Famed was our patriarch’s trust in his God, and
“ ready his obedience. Famed were his oblations,
“ chiefly that of Isaac his only Son. Unreluctant
“ and readily he complied with the heavenly com-
“ mand

“mand, which ordered him to effect the death of his
 “Son, and which threatened the death of that pro-
 “mise of God, on which hung the redemption of
 “mankind. By this Jehovah discovered his unre-
 “served regard to his honour and law.” Jesus
 trusted in God, that he would support, deliver
 and honour him. Against hope he believed in
 hope, being strong in the faith, and giving glory
 to God.—Patiently he long waited for the spi-
 ritual birth of his multitudes of promised seed.—
 Having received his Father’s marvellous command-
 ment to lay down his life for his sheep, he consulted
 not with flesh and blood; but, with unreluctant rea-
 diness, took on him the fashion of a man, the form
 of a bond-servant, and was obedient unto death, e-
 ven the death of the cross. How amazing! how en-
 couraging his, not merely intended, but cheerfully
 finished sacrifice of himself! By this we discern, that
 he feared God and regarded men. He spared not,
 but delivered up himself for us all. Herein is love;
 not that we loved him, but that he loved us, and
 gave himself to be the propitiation for our sins.

“From one Abraham, when as good as dead to
 “natural production, sprang kings and multitudes
 “of nations, numerous as the sand of the sea.”
 From one Jesus, as truly dead, but now alive for e-
 vermore, spring multitudes of kings and priests unto
 God, which no man can number, out of all nations,
 tongues, and languages. His visage was more mar-
 red than any man in suffering and death. So shall
 he sprinkle *many nations*. He shall see his seed, the
 travail of his soul, and be satisfied. The pleasure of
 the Lord shall prosper in his hand, and by the know-
 ledge of himself shall he justify many; for he bore
 their iniquities. And well doth God know him,
 that he will command his children and household, and
 cause them to keep the way of the Lord. “In A-
 “braham’s family were children of bond-women,
 “upon whom he bestowed gifts and sent them away:
 “but

“ but to Isaac, the child of promise by Sarah his wife, he gave his tent, and all that he had.” Now these things are an allegory. Hagar is mount Sinai and its broken covenant of works, which gendereth to bondage. Nominal Christians who continue under it, may receive gifts at Jesus’ hand ; but in the end he will *cast them out* into everlasting fire prepared for the devil and his angels. But they, who like Isaac, are *children of the promise*,---not under the law, but under grace, shall abide in his house for ever, inherit himself, and his riches of grace and glory, and be *filled with all the fulness of God*.---For their Ishmael-like persecution of Jesus and his Christian seed, the Jewish bond-slaves of the ceremonial law and broken covenant, who were first born in his family, have been long cast out and condemned to be a stupid, wild and wandering race,---condemned to dwell in the presence of all their brethren, scattered among the nations with their hand against every man, and every man’s hand against them.

VII. Of ISAAC, Gen. xvii. xviii. xxi,---xxvii. Heb. xi. 20.

“ **H**IS birth was faithfully promised, long deferred, ardently desired, and earnestly expected. The manner of it was supernatural, Abraham’s body and Sarah’s womb being now dead. Great joy attended it, and marked out his name.” Not merely *thirty*, but *four thousand* years, Jesus’ birth was exhibited in the faithful promises of God who cannot lie. Their hope deferred long made the ancient saints sick. Ardently they desired and longed, and earnestly they looked and waited for the redemption of Israel. At last, in *the fulness of time*, how stupenduous his birth ! A virgin conceived and brought forth a Son. How could these things be ! The Holy Ghost came upon her,---the power of the

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Highest overshadowed her; wherefore that holy thing born of her, is called the *Son of God*—*Immanuel*, which is, being interpreted, *God with us*. And what gladness attended his birth! Ravished angels shouted, *Glory to God in the highest, peace on earth, and goodwill towards men*.—It fills our mouth with laughter and our tongue with melody, and is glad tidings of great joy to all people, that unto us men is born in the city of David, a Saviour which is Christ the Lord. We rejoice before God as with the joy of harvest, and as men rejoice when they divide the spoil, that unto us a child is born, unto us a Son is given, and his name is called Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of peace. Joy and gladness mark his name. He is the Consolation of Israel. My God, and my exceeding joy. By him God hath made me laugh. All that know the joyful sound, will laugh with me. The ransomed of the Lord shall return, and come to Zion with songs. They shall obtain everlasting joy and gladness, and sorrow and sighing shall flee away.

“ Isaac was very early mocked and persecuted by his bond-brother Ishmael. The Philistines maliciously envied him, and opposed his digging of wells till the Lord made room for him.” Herod, a bastard Jew, early attempted to murder our Redeemer. His Jewish brethren according to the flesh hated and reviled him. The nations maliciously opposed his opening of his wells, his ordinances of salvation, among them. But notwithstanding all opposition, God made room for him, gave him the heathen for his inheritance, and the uttermost ends of the earth for his possession; and notwithstanding all the power of devils and indwelling lusts, made room for him in my heart.

“ But how surprizing the intended sacrifice of this darling Son, this pious youth, by his Father’s hand! After trials unnumbered relative to his
“ pro-

“promised seed, Abraham received from God this
“shocking command, *Go, offer thy son, thy only son*
“*Isaac for a burnt-offering.* Its divine authority
“was plainly marked in the impresson which it
“made on his heart. Neither the tender yearnings
“of parental affection, nor the fear of the failure of
“the promise, That in Isaac his seed should be cal-
“led; nor apprehensions of his incurring the unna-
“tural character of a murderer of an only son, re-
“tarded or weakened his compliance. Early he
“started from his thoughtful couch. Leaving Sa-
“rah unconsulted, he, with Isaac and a few ser-
“vants, hastened to mount Moriah, the place ap-
“pointed for the sacrifice. Having almost finished
“the journey, he left the servants and asses behind.
“—Isaac carried the fewel intended for burning
“himself; his father the fire and the knife. They
“arrived at the spot. The altar is reared. The be-
“loved, the only, the unoffending, the promised
“Son is bound and stretched on it for immediate
“death. The knife in the affectionate father’s hand
“was on the very point of being plunged into the
“victim’s throat. In that critical moment, of the
“3d day of intended death, Jehovah stops the exe-
“cution. Having died in a figure, Isaac is restored
“to his parents, is infeoffed heir of Canaan. The
“covenant is ratified, as it were, in his blood.
“Multitudes of offspring and multiplied blessings
“to them, are promised by God.—Should I most
“admire the faith and obedience of the parent, or
“the chearful submission of the son?” More than
both, let me admire the meaning of this service!
Was it intended to hint, that the truly atoning sacri-
fice for mankind should be bone of our bone, and
flesh of our flesh. Early, even from everlasting, Je-
sus commenced his goings forth towards slaughter
and death. Without consulting a creature, without
being discouraged by millions of foreknown provoca-
tions and impediments, his eternal Father devoted
him,

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him, his dear, his only begotten Son of himself, to be our propitiation, and made him the *Lamb slain from the foundation of the world*. Early, in the *fulness of time*, he brought him into the world. He gave him up to the fury of Herod and Pontius Pilate, with the Gentiles and people of Israel. He gave up his unoffending Messiah to be cut off, not for himself, but for the sins of the people. When the instruments of his wrath could do no more, they, like the patriarch's servants and asses, stood aloof, while Jehovah led his Son into inconceivable troubles. Not only did Jesus bear his wooden cross, that rack-
ing instrument of human cruelty, but bore our sins, our curses, the fewel, by means of which his Father's wrath preyed upon his life. Jehovah's vengeance was the fire, his justice the knife, that reached his soul. Bound with cords of love, bound by his Father's commandment and his own surety engagements, and by our sins imputed to him, he was slain, was burnt upon the altar of his incombustible Godhead. The Father's sword was awakened against the man who is his fellow. It exhausted his vital juice. His heart was melted as the wax, and his strength was dried like a potsherd. And how willingly he received the wounds, and drank up the cup which his Father gave him to drink.—None stopt the execution or warded off a blow. God spared not his own Son, but delivered him up for us all.—Hereby the law was magnified, sin was finished, and an everlasting righteousness brought in. On the 3d day the Saviour was raised from the dead, without seeing corruption, exalted to inconceivable glory and honour, and solemnly infeoffed in his mediatorial heirship of all things ; death was plagued, disarmed, and swallowed up in victory, and the grave destroyed and perfumed. Our justification is purchased and secured ; the new covenant is ratified, and all the promises of it are made YEA and AMEN in his blood,

blood. God hath sworn, saying, *Surely blessing I will bleſs thee, and multiplying I will multiply thee.* In Jeſus ſhall all the families of the earth be bleſſed. Whoſoever believeth on him ſhall not periſh, but have everlaſting life : the Gentiles, who long were not a people, are made the ſons of the living God. Multitudes, as the ſand by the ſea ſhore, are begotten again to a lively hope, by his reſurrection from the dead.—O my ſoul, walk in love, as Chriſt hath loved me, and given himſelf for me a ſacrifice of a ſweet-smelling favour to God. Let the Lord command what he will, let me never conſult with carnal reaſon, ſinful luſts, or worldly men, if I ſhould obey. Let never legal frames, or ſloth and ignorance attend me to his holy hill. Let me never doubt of the happy iſſue of difficult duties. *In the mount the Lord ſhall be ſeen and provide.*

“ Raiſed from his death in a figure, Iſaac was
“ married, not to a daughter of Canaan, but to his
“ Syrian kinſwoman, whom his father ſought, and
“ his God provided and marked out, and determin-
“ ed cheerfully to go along with Eliezer his father’s
“ faithful ſervant. Humbly veiled, ſhe approached
“ his preſence, entered his tent, and was a comfort
“ to him after the death of his mother.” Of Syrians
ready to periſh, all his kindred according to his man-
nood, all by nature ſtout-hearted and far from righ-
teouſneſs, living in the diſtant country of their un-
regenerate ſtate,—but being choſen, taught, and
drawn by the Father, are made willing in the day of
his power, to forſake Satan their father’s houſe, and
to leave ſinful corruptions and wicked men their own
people, and at the invitation of faithful miniſters to
come unto him, doth his ſpouſe or myſtical body
conſiſt.—Humbly, as ſinners wretched, poor, and
blind, and naked, and veiled with ſhame and con-
fuſion of face, crying out, *This is a faithful ſaying
and worthy of all acceptation, That Jeſus Chriſt came
into the world, to ſave ſinners, of whom I am the chief,*
they

they approach his presence, and enter his house and chambers of grace; and by then he is comforted over his painful death. By espousals to multitudes of Gentile sinners brought from the distant lands of ignorance, idolatry, and every form of wickedness, he is comforted over the spiritual death of the Jewish church. *Their casting away is the reconciling of the world.* O my soul, fulfil thou this consolation of Christ.

“ For twenty years, Isaac earnestly waited for the
 “ pregnant period of his spouse. His effectual fer-
 “ vent prayers hastened it in its time. The con-
 “ ceived twins violently struggled in her womb.
 “ Being grown up, the elder sold his birthright, for-
 “ feited his blessing, and was condemned to be a ser-
 “ vant of the younger.” Four thousand years, Je-
 sus patiently expected the fruitful period of his gos-
 pel-church. His all-prevalent intercession within
 the veil hastened it in its season. Violent was the
 struggle between the Jewish and Gentile churches.
 Violently the former struggled to wreathe about our
 necks the yoke and bands of their antient ceremonies.
 Rejecting the Messiah, they sold their birthright,
 forfeited their blessing, and for the service of the
 Gentiles, were wrathfully scattered among them, as
 enslaved documents of the truth of the gospel.—
 Meanwhile, not by works of righteousness, but by
 the faith of Jesus Christ, the Gentiles obtained the
 adoption, the giving of the law, and the promises.—
 By preferring to him the satisfaction of carnal
 lusts, hypocrites sell their spiritual birthright, and
 by hunting after created vanities they fall short
 of the blessing. But, thrice happy they, who, with
 Jacob, seek him early, and struggle for glory, ho-
 nour, immortality, eternal life;—who, being afflic-
 ted sojourners on earth, wrestle with God, and by
 weeping and supplication, prevail! They are the pe-
 culiar care of guardian angels: all things shall work
 together for their good; they shall possess the king-
 dom:

dom : in the morning of the resurrection, they shall have dominion over the wicked.—O my soul, take heed, lest with Esau, I for one morsel of food to my sinful corruptions, forfeit my heavenly right, and afterwards be rejected from the blessing, though I seek it carefully with tears.

VIII. Of JACOB, Gen. xxv.—xxxv. xlv.—l.

“ **T**O commemorate his taking his brother by the heel in the birth, he was called JACOB. “ To commemorate his prevalent wrestling with God, he was named ISRAEL.” Jesus took the first Adam *by the heel*, in fulfilling that covenant which he broke ; he *supplants* Satan and our inward corruptions, turning their interests upside down. As a prince, he hath power with God ; and as a *sufferer* or advocate, he also prevails. He is the parent and head of his Father’s peculiar people, the Israel in whom he will be glorified. “ Jacob and his seed were chosen objects of Jehovah’s love, while Esau and his posterity were appointed to indignation for ever. His birth was promised, long desired, and earnestly begged from God, and in its manner not altogether common ; and great was his plainness and simplicity.” Before the mountains were brought forth, Jesus was the beloved of God, chosen in our room, and to be our head ; and in him we, his spiritual seed, were chosen to salvation, and distinguished from the world which *lieth in wickedness*, to which is reserved the *blackness of darkness for ever*. How long promised, earnestly desired, and patiently expected, was his incarnation ! The old-Testament saints made prayer for him continually. Not a long barren wife brought forth a child, but a virgin did conceive and bear the great Immanuel. And how unparalleled his plainness and candour !

dour ! No violence was ever found in his hand, guile in his mouth, or deceit in his heart.

“ By red pottage Jacob purchased his brother’s birthright : approaching his Father in his brother’s raiment, he obtained the blessing.” By bloody suffering, Jesus purchased to himself and us a new heirship of all things. Approaching to his Father in likeness of sinful flesh, and clothed with our sins and the curses due to them, he fulfilled all righteousness, pleased his Father, and obtained eternal blessing and redemption for us.

“ Long his own diffimulation exiled our wandering saint from his father’s house. Long he served his uncle for a wife, in very hard service. He was exposed to the scorching heat by day, and to the freezing cold by night. Faithfully he tended his flocks. He bare the loss of that which was torn or lost. His reward was rich and glorious, assigned and secured to him by God, notwithstanding Laban’s manifold attempts to despoil him of it. With his staff he passed over Jordan, in his way to Syria : and in his return he was increased into two bands.” Not for his own, but for our diffimulation imputed to him, was Jesus, for more than thirty years, as it were, exiled from his Father’s house, to our wretched earth. Hard was his service, in fulfilling the broken covenant of works under its curse. How exposed to the scorching heat of his Father’s indignation, and to the freezing contempt of men ! but, how infinitely faithful in his work ! He left nothing unfinished of all which his Father gave him to do. He lost none of those whom the Father gave him to keep. And how glorious and firmly secured is his reward ! He shall see his seed. The Lord will divide him a portion with the great, and he shall divide the spoil with the strong. For his sake, Jehovah spoiled Satan of his substance. He himself spoiled principalities and powers, making a shew of them openly on the cross. The prey was
taken

taken from the mighty ; the lawful captive was delivered. With the staff of his Father's promise, he came into this world, his country of exile. With the contemptible staff of a suffering manhood, and may I add, of an accursed cross, he went over the Jordan of trouble and death. In his return to his Father's mansions above, he is increased into the two bands of Jewish and Gentile saints.

"Marvellous, but successful was Jacob's wrestling with God. By weeping and supplication, he had power with him and prevailed." Not merely with prayers continued all night, and with tears and groans, but with shedding of blood, with justice-satisfying righteousness, Jesus approached an offended and an unatoned God, and also prevailed; and by his all-powerful intercession he obtains a new name, and everlasting blessings unnumbered. "Jacob's troubles were numerous and heavy. In the womb, Esau his brother harrassed him. To revenge his taking his birthright and blessing, he fought to murder him. Laban, his uncle, and father of his wives, notoriously wronged him in his wages, and angrily rumaged his tents. His children, and even his beloved wife, terribly vexed him." In his whole life, Jesus was a man of sorrows and acquainted with grief. In his infancy, Herod plotted against and sought to murder him. Satan, our father, pursued, harrassed and sought to defraud him. He angrily sifted and searched him, but could find nothing of his own about him. How vexed, how grieved with the hardness of men's hearts, and especially with the ignorance, unbelief, worldly mindedness, treachery, and apostacy of disciples ! Few and evil were the days of his pilgrimage. He was brought down with sorrow to the grave. He was cut off from the land of the living. For the transgression of his people, was he stricken, smitten of God and afflicted.—

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"Marvel-

“ Marvellously was this wrestling saint supported
 “ under his manifold pressures. Jehovah often
 “ vouchsafed him his comfortable visits. He often
 “ gave him his promises, and renewed his covenant
 “ with him. Kindly his angels ministered unto
 “ him, and encamped about him. When the days
 “ of his mourning were ended, he was gathered to
 “ his fathers, and with pomp carried up to his se-
 “ pulchral rest, in the promised land.” Jordan’s
 bank, the gazing multitudes there, the sacred mount,
 the honoured pair of antient prophets, and the fa-
 voured disciples, attest the kind visits of the Almight-
 y to our Redeemer. The promises were made to
 him and to his seed,—*not to seeds as of many, but as*
of one, even to thy seed, which is Christ. To this man
 of God’s right-hand were made exceeding great and
 precious promises of furniture for, support in, and
 reward of his work. In him all the promises are
 YEA and AMEN to the glory of God,—are the new
 testament in his blood. At his birth, after his temp-
 tation in the desert, and in his dolorous agony, an-
 gels praised, ministered to, and strengthened him.
 Having died and risen again, he, with solemn pomp,
 retired to his Father, to his eternal rest, in the hea-
 venly Canaan. He went up with a shout, the Lord
 with a sound of a trumpet. His attending chariots
 were twenty thousand,—thousands of angels; the
 Lord was in the midst of them, as in Sinai.

“ Jacob’s family was numerous. Twelve sons he
 “ begot. Dying, he solemnly blessed them. From
 “ them sprang the holy nation of Israel, as the sand
 “ by the sea shore in multitude.” The family of
 Christ is an innumerable company. Twelve apostles
 he made fathers in the Christian church, whom as-
 cending, he solemnly blessed. From them sprang a
 glorious, a holy nation of Christians, greatly multi-
 plied in every age, graciously preserved and highly
 favoured by God,—all built upon the foundation of
 the

the prophets and apostles, Jesus Christ himself being the chief corner-stone.

IX. Of JOSEPH, Gen. xxx. 22,—24. xxxvii. xxxix.—1.

LET not me, with the Egyptian butler, forget Joseph who was separated from his brethren. Like his, our Immanuel's birth was earnestly desired, and not somewhat, but altogether surprizing. ADDITION to his Father's sons,—to his mother's seed, is marked in his saving name. He is the beginning of the creation of God, the remover of the reproach of barrenness from our nature, the certain pledge of members and blessings unnumbered to be ADDED to his church. "To mark his distinguished love to him, Joseph's father made for him a coat of many colours, arraying him in the manner of an eastern prince." Jesus is the infinitely well-beloved of his Father. He was from eternity as one brought up with him, always his delight, and rejoicing always before him. In his love to him, in his pity toward us, Jehovah prepared him a robe of marvellous manhood, a body curiously wrought in the lower parts of the earth;—a manhood adorned with every comely, every princely grace;—a diversified robe of every glorious, every saving office.

"The law of kindness marking the BROTHER, was in Joseph's heart. Appointed by his Father, he cheerfully entered and traversed the wilderness to enquire of the welfare of his brethren, who hated him. He sought them from place to place, till he found them out. Even his rough dealing with them in Egypt, he intended for their benefit,—for their conviction. Unknown to them for a time, he freely supplied their wants. In fine, he tenderly discovered his relation to them; he prudently concealed, and fully forgave all their unna-

“ tural, their murderous injuring of him ; he effec-
 “ tually interceded with the Egyptian monarch in
 “ their favour ; he kindly placed them near himself
 “ in the land of Goshen, a country fertile and
 “ wholesome, and near to the promised Canaan.
 “ Even in the years of famine he nourished them a-
 “ bundantly with bread.” In all this, Jesus infinitely
 transcends him. Appointed by his Father, he
 came to our wilderness world,—our wilderness state
 under the broken covenant of works, to seek and
 save his brethren, who were lost,—who were sin-
 ners, ungodly, enemies, hateful, and hating one a-
 nother.—Through the wilderness of an unregenerate
 state, and of estrangement from God, he follows us
 with loving-kindness, till he find us out. His rough
 dealing by troubles and convictions, he intends for
 our profit, to render us partakers of his holiness.
 By this shall the iniquity of Jacob be purged, and
 this is all the fruit of it, to take away our sin.—
 Clouds and darkness are round about him. Dark
 providences and appearances of wrath often array
 him, but the rainbow of the *new*, the *brotherly co-*
venant is round about his head. He is ever mindful
 of it, and acts up to the tenor of it. Blessed are they
 whom he chastens, and teacheth his law ! Our light
 afflictions work for us a far more exceeding and eter-
 nal weight of glory. When he lays heavy charges
 against me, casts me into prison, and binds me with
 cords of adversity, my conscience cries, *I am verily*
guilty concerning my brother, my Saviour's blood. But
 how soon I feel the yearnings, and hear the sounding
 of his bowels, *How shall I give thee up as Admah,*
and set thee as Zeboim ! Mine heart is turned within
me, my repentings are kindled together ! Since I spake
against thee, I do earnestly remember thee still, my
bowels are troubled for thee, I surely will have mercy on
thee, saith the Lord. Having no place in heaven,—
 in simple Godhead, for weeping,—he sought, he en-
 tered the chamber of our nature, to vent his love

to us, in groans, in tears, in blood. And, how affecting are his secret discoveries of himself! How shamed, silenced, and troubled at his presence!—and how melted with his love, was my soul, when he said, *I am Jesus, your brother whom you sold into Egypt*, whom you betrayed and crucified. What multitudes of our crimes he kindly covers from the view of the world, and of avenging justice! How graciously he forgives our iniquities! How richly he supplies our wants, and nourisheth our souls with bread from heaven! He gives us corn, not of Egypt, but of heaven,—more than angels food to eat,—his own flesh, which is meat indeed, and his blood, which is drink indeed. Eat, saith he, O friends; drink, yea drink abundantly, O beloved.—He effectually interceeds with his royal Father, that our lot on earth may be so framed as shall best conduce to promote our removal to the heavenly Canaan;—and that we may be with him where he is, to behold his glory, and be satisfied with the fatness of his house. There, in mansions prepared for us, shall we for ever be full, while others are hungry; we shall sing, while others howl for vexation of spirit. The Lamb, who is in the midst of the throne, shall feed us, and God himself shall wipe away all tears from our eyes.—Ye hardened offspring of Jacob, the Saviour came to you, but ye received him not, ye plotted against him, saying, *This is the heir, come let us kill him*; ye sold, ye murdered the *Prince of life*.—To make you sensible of your guilt, he now deals roughly with you. But ere long, he shall manifest to you his person and love, shall pardon your iniquities, and render you a people near unto him, happier than if ye had never been cast off.

“Never was a SERVANT more trusted, more faithful, more dexterous, or more successful, than Joseph. God prospered every thing committed to his care.” Infinitely extensive is the service, humbled and honorary, committed by his Father,
to

to our Redeemer.—He is faithful in all his house,—faithful in all things, to him who appointed him. He dealt prudently, therefore is he extolled, and is very high. The pleasure of the Lord prospers in his hand. By the knowledge of himself, this righteous servant of Jehovah, justifieth many. O my soul, cast all thy burdens, all thy cares, upon him, for he careth for thee.

“ Very early our patriarch was an illuminated
 “ PROPHET, a famed INTERPRETER, a revealer
 “ of secrets. None so wise and discreet as he.”
 Having scarce attained the 12th year of his age, Jesus, in wisdom was more than match for all the doctors of Israel, answering and asking them questions. He is an *interpreter one among a thousand*, a solver of every spiritual doubt ; a revealer of his Father’s secrets and covenant ; the only ONE who is worthy to open the sealed book of his purposes concerning the church, or look thereon ;—the wonderful Counsellor, and in fine, Christ the *wisdom of God*.

“ Bravely Joseph resisted temptation. Strongly
 “ solicited by his adulterous mistress, he fled off,
 “ leaving his coat, whereby she attempted to force
 “ him, in her hand. *How can I do this great wickedness,* said he, *and sin against God ?*” Strongly tempted to spiritual whoredom,—to wickedness,—to worshipping of Satan and love of this world, Jesus boldly rebuked the impudent tempter,—*Get thee hence, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*—With the loss of his robe, his life, he resisted the threats, the smiles of our harlot world. She hath cast down many wounded : many strong men have been slain by her. But his heart declined not to her ways ; he went not astray in her paths.

“ Many and grievous were the afflictions of Joseph. On account of his father’s distinguished
 “ love to him, and for predicting his own future
 “ glory, and justly complaining of his brethren’s
 “ faults,

“ faults, they hated and reviled him ; they plotted
 “ against his life, cast him into a pit, and afterwards
 “ sold him for twenty pieces of silver. His Egyp-
 “ tian mistress basely reproached, and his master un-
 “ justly imprisoned him. Having two principal
 “ companions in jail, the butler he prophetically
 “ adjudged to life, and the baker to death. Yet
 “ did not the chief butler remember Joseph, but
 “ forgot him.” Surely Jesus hath borne our griefs
 unnumbered, and carried our sorrows heavier than
 the sand. The chastisement of our peace was upon
 him, and by his stripes we are healed. For mani-
 festing himself the Father’s beloved Son, for pre-
 dicting his future appearance in glory, and for faith-
 fully reproving their crimes, his Jewish brethren
 hated, reproached, plotted against him, and sold
 him for thirty pieces of silver. They falsely accus-
 ed and delivered him up to the Gentiles. They un-
 justly imprisoned and crucified him between two
 thieves, the one of whom he sovereignly adjudged
 to eternal life, and the other to eternal death. His
 vesture, his sacred manhood was dipt in blood, and
 his saving offices stained with the vilest reproach.
 Sure token, that evil beasts had devoured him.—
 Why then, ye disciples, ye saints, and thou my
 soul, do you not remember Jesus, but forget him ?

“ Great was the patience and resignation of Jo-
 “ seph under all his troubles. He calmly considered
 “ them as flowing from the sovereign will and wis-
 “ dom of Jehovah, and kindly submitted to them
 “ as such. When able to avenge himself of all his
 “ injurers, he pitied them, he concealed their faults,
 “ and overcame their evil with good.” And how
 patient was Jesus Christ, under mountainous weights
 of wo ! *He was led as a Lamb to the slaughter, and as
 a sheep before her shearers is dumb, so he opened not his
 mouth.—Not my will, O Father, but thine be done.
 The cup which my Father giveth me, shall I not drink
 it ?—*With his labours, his life, he purchased for-
 giveness

giveness to his murderous injurers. Expiring under their cruelty, he cried, *Father, forgive them, for they know not what they do.* He is exalted as a prince and Saviour, to give repentance and forgiveness of sins. What treachery against,—what murder of himself, he covers with his bleeding love, and overcomes our evil, our enmity with good! When we hunger, he gives us his flesh to eat; when we thirst, he gives us his blood to drink. We love him, because he first loved us. How my soul fails with ravishing wonder, that when I was a malicious enemy, traitor and murderer, he loved me and gave himself for me, and gave himself to me!

“ In perhaps the 3d year of Joseph’s imprisonment, the king of Egypt sent and set him free.—
 “ He made him lord of his family, and ruler of all
 “ his substance. He gave him a new name, and appointed all his subjects to bow the knee before him,
 “ and to repair to him for supply in their necessities.
 “ He assigned him a noble bride, by whom he became the parent of a numerous seed,—the ten
 “ thousands of Ephraim and the thousands of Manasseh.—By wisely collecting and distributing the
 “ corn of Egypt, he much increased the royal revenue, and saved the nation and people around
 “ from starving.—The blessing of many ready to perish, as well as the extended blessing of his dying
 “ father, came on him.” Christ, having suffered many things, entered into his glory. He, who, for the joy that was set before him, endured the cross and despised the shame, is set down at the right-hand of God. On the 3d day, Jehovah sent his angel to open the prison of the grave, and loosed him from the bands of death. He gave him all power in heaven and on earth, and a name above every name that is named, that in the name of Jesus every knee might bow, and every tongue confess him to be Lord, to the glory of the Father; and that all men might honour

nour him even as they do the Father.—To him Jehovah appoints us, starving sinners of mankind, to repair for the supply of our wants. *This is his commandment, that we believe in the name of his Son Jesus Christ, and receive out of his fulness, and grace for grace.* Our God shall supply all our wants, according to his riches in glory by Christ Jesus. Let us not refuse him that speaketh, that giveth from heaven.—Let us beware of him and obey his voice; for him hath God the Father sealed, and his name is in him. For his bride, God hath assigned him his church, the noble daughter of electing love, by union to, and fellowship with whom he forgets his labour and pain, and becomes fruitful in the land of his affliction. His seed are the ten thousands of the believing Gentiles, and the thousands of Israel. By his bloody purchase, and his wise distribution of his unbounded treasures of gifts received for men, even for the rebellious, he infinitely advanceth the revenues of glory to God in the church, and becometh his salvation to all the ends of the earth.—Upon his head, once separated to curses and troubles, come the blessings of thousands ready to perish by a famine, not of bread or of water, but of the word, the favour of the Lord. His Father hath blessed him above every creature, to the utmost bounds of the everlasting hills, and who can reverse it? Bless him, O my soul; it is enough that my Jesus liveth, and that I shall go and see him before, and after I die. I shall be like him, for I shall see him as he is.—All revived, my heart springs forth to meet his burning chariot wheels, and longs to see creation all in flame.

X. Of JOB, Job i. ii. vi. x. xxix. xxx. xxxi. xlii.

“ **L**ET me consider God’s servant Job ! How
 “ unparalleled in riches and righteousness, but
 “ suddenly and sovereignly reduced to the deepest
 “ poverty and misery ! How many, how heavy and
 “ painful his trials from God,—from Satan,—from
 “ men both good and bad ! How deserted, reproach-
 “ ed, tempted and tormented ! Yet how astonish-
 “ ing his patience and resignation ! How proper and
 “ seasonable the sacrifices, which he offered for his
 “ children ! How kind and effectual his prayers for
 “ his injurious friends ! and how great the glory
 “ and wealth, which succeeded his sufferings !”
 Much rather, let me consider God’s servant Jesus,
 whom he upholds, his Elect in whom his soul de-
 lighteth ; that there is none like him in heaven or
 on earth. How rich, possessed of all the glory and
 happiness of Godhead ! and how righteous as God,
 and holy as man ! Yet, for our sakes, he became
 poor, that we through his poverty might be made
 rich. All of a sudden, he was plunged into the
 floods, the pits, the horrors of trouble. Against
 him, all at once, was Jehovah, was Satan, were He-
 rod and Pontius Pilate, with the Gentiles and people
 of Israel, gathered together. His almighty Father
 forsook him, hid himself from him, and was deaf to
 the often repeated words of his roaring. He set him
 up as the butt of his vengeance : the empoisoned ar-
 rows of his indignation exhausted his spirit. He ran
 upon him like a giant, and brake him with breach
 upon breach. From the sole of his foot to the crown
 of his head, there was nothing but wounds and brui-
 ses inflicted on account of our iniquities.—Satan har-
 rassed his righteous soul, and tempted him to the
 vilest of crimes,—to doubt of his divine Sonship,—
 to abandon the worship of God, and adore the devil
 in

in his stead,—to tempt or curse God, and murder himself.—While some real friends vexed and grieved and dishonoured him, the dregs of mankind reproached, reviled, abused and tormented him.—But, how marvellous his patience and resignation ! *Now is my soul troubled, and what shall I say ? Father, save me from this hour. If it be possible, let this cup pass from me. Nevertheless, not my will, but thine, be done.*—His sacrifice for us, who had sinned and cursed God in our hearts, was absolutely necessary, proper, and seasonable.—When God would not, could not, accept any ceremonial offerings as an atonement for our sins, he said, *Lo I come, in the volume of thy book it is written of me. I delight to do thy will, O my God. Thy law is within my heart.* How undeserved, but powerful, his intercession for his betrayers and murderers ! Him God accepts, that he may not deal with us according to our folly.—But, how is the once impoverished sufferer replenished with new-covenant wealth, and crowned with glory and honour ! And how blessed, with a new, a numerous, a beautiful offspring of Gentile converts ! Because he poured out his soul unto death, God divides him a portion with the great, and he shall divide the spoil with the strong.

“ Remarkable was the integrity, and the usefulness of Job in his high station.” But how many soever do virtuously, Jesus excelleth them all. He did no sin, knew no sin, nor was guile found in his mouth, or iniquity in his heart or his hands. He delivers the poor when he crieth, the fatherless and him that hath no helper. He causeth the widowed Gentile world, and many a destitute heart to sing for joy.—He is instructing eyes to the blind, and supporting feet to the lame. He is ALL and IN ALL,—made of God unto us wisdom, righteousness, sanctification, and redemption.

XI. Of MOSES, Exod. ii. to the end of Deuteronomy, Acts vii. 20,—40. Heb. ii. 23,—29. Isa. lxiii. 11, 12. Psal. cvi. 23,—33.

IF unveiled, he is a most remarkable type of the great prophet like unto him, raised from among his brethren. “Moses was born amidst darkness, “bondage and blood, but was *fair to God*, and marked with presages of his future greatness.” Amidst what ignorance, wickedness, spiritual slavery, and murder, prevalent every where on earth, was our Saviour born! But how *fair to God*---that *holy thing* called his Son---a *clean thing out of an unclean*. Attendant apparitions of angels, and heavenly predictions presaged his approaching greatness.

“Many and grievous were the afflictions of Moses. By virtue of Pharaoh’s bloody mandate, he, “when but an infant, was exposed to the river “Nile, and its devouring inhabitants, in an ark of “bulrushes; but was saved by Pharaoh’s own daughter. Forty years, he was obliged to live an exile “and shepherd, in Midian. Ungratefully his Hebrew brethren, whom he came to deliver, murdered against him, and threatened to stone him. “---The magicians of Egypt maliciously withstood “him. Korah and his companions rebelliously insulted him. The other Israelites distressed his “spirit with their repeated provocations. Aaron “his brother, and Miriam his sister reviled him on “account of his marriage with an Ethiopian, or Midianitish woman.” More, and heavier were the troubles of Jesus, our Redeemer. He was early debased in the stable and manger. When he was but an infant of days, king Herod sought his life, and had murdered him, had not flight into Egypt preserved him. He was almost forty years exiled from his Father’s court and heavenly country,---was tossed

to and fro on earth without having any where to lay his head. Satan and his agents maliciously opposed him. He suffered the contradiction of sinners against himself. His Jewish brethren reviled him as an impostor, a profligate person and friend of publicans and sinners. His carnal relations rejected him, and reproached him as mad.

“Moses cheerfully submitted to his trials. Enduring, as seeing him who is invisible, he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season, or to be called the son of Pharaoh’s daughter.—God marvellously supported him in his distresses, and severely punished his principal opposers. He tormented the magicians with plagues. He drowned Pharaoh and his army in the Red sea. He afflicted Miriam with a leprosy. He consumed Korah and his company with fire from heaven, or buried them alive in the rending earth. He slew the murmuring Hebrews in the wilderness.” Being the invisible God, and seeing and trusting in his invisible Father, Jesus cheerfully endured his sufferings for us. He preferred the bearing our griefs and carrying our sorrows, to an earthly crown; nay, to all the kingdoms of this world and to the glory of them; --nay, for a season, to the pleasures of the heavenly throne. Upheld by God, he boldly encountered every danger, and set his face like a flint. For refusing to acknowledge him king in Jeshurun, and abusing him in his person and office, the Jews were plagued and overwhelmed by the judgments of God, and, as lepers, excluded from the church.—While the heavens above revealed their iniquity, the earth, as it were, swallowed them up and accelerated their ruin. Near two thousand years hath the Lord sent upon them sore plagues and of long continuance. --He will punish with everlasting destruction from his presence and the glory of his power every obstinate rejecter of him.

“Re-

“ Remarkable were the amiable endowments of
 “ Moses. Through courage, he feared not the
 “ wrath of the king. Great was his compassion to-
 “ wards his injurious brethren. He was meek above
 “ all the men of the earth,---faithful in all God’s
 “ house,—zealous for the honour of his God, and
 “ prudent and active in discharging his trust.” Je-
 sus *taught as one having authority*. Undaunted he
 persevered in his work. He *did not fail*, nor was
discouraged, till he had brought forth judgment unto
 victory,—for he trusted in the Lord and stayed him-
 self upon his God. How infinitely tender his *com-*
passion towards his injurious brethren. When he
 beheld Jerusalem, he wept over it; he was *grieved*
for the hardness of men’s hearts. To redeem his peo-
 ple from ruin, he consented to,—he risked,—he en-
 dured death, even the death of the cross.---Let us
 learn of him, for he is *meek and lowly in heart*. No
 provocation can draw unadvised words from his lips.
 He is faithful as a Son over God’s house. The zeal
 of it eats him up. He is clad with zeal as with a
 cloak. He seeks not his own honour, but the ho-
 nour of him who sent him. Behold, he deals *pru-*
dently. The spirit of wisdom and understanding rests
 upon him, to make him of quick understanding in
 the fear of the Lord, that with righteousness he may
 judge the poor, reprove with equity, and slay the
 wicked by the breath of his mouth.

“ God’s call of Moses to his work was solemn,
 “ and was attested by numerous miracles of mercy
 “ and judgment, in the land of Egypt, and the Ara-
 “ bian desert.” Nor did Jesus usurp his honourable
 office, but was *called of God in righteousness*, and gi-
 ven to be a covenant to the people. Set up from e-
 verlasting to be their witness, leader, commander
 and judge. Him hath God the Father sealed with
 a distinguished and unbounded gift of his spirit. By
 voices from heaven he attested his singular excellen-
 cy and call; for to which of the angels or prophets
 said

said he at any time, *Thou art my beloved Son, in whom I am well pleased.* By miracles unnumbered, miracles of mercy, he confirmed and attested his call. It was never so seen in Israel: the blind received their sight, the lame walked, the deaf heard, the lepers were cleansed, the dead were quickened,—and to the poor the gospel was preached and applied.

“The office of Moses was very extensive. He “was a *deputy god* to Aaron and to Pharaoh; he “was a deliverer, a Mediator, a priest, a prophet “and a Lawgiver to Israel.” Not by office, but by nature, Jesus is GOD. To the Son he saith, *Thy throne, O GOD, is for ever.* And thou, JEHOVAH, hast in the beginning laid the foundation of the earth, and the heavens are the work of thy hands. They shall be changed, but *thou art the same.* He is over all *God blessed for ever*,—the great God our Saviour,—the *deliverer* come to Zion to turn away ungodliness from Jacob. He is the *Mediator* of the new covenant, the *Mediator between God and man.* He is the *high priest* of our profession, the *teacher* come from God,—the *Lord our Lawgiver and our King.*

“After his brethren had once thrust him away, “saying, *Who made thee a ruler or a judge over us?* “Moses, as a DELIVERER, by the blood of the “paschal lamb, protected them, and hastened ruin “upon the first born of Egypt. By his wonder-wor- “king rod, he plagued the fields of Zoan, divided “the Red sea, and drew streams from the flinty “rock; he sweetened bitter water, to the Hebrews. “By a brazen serpent he healed their mortal wounds. “He nourished them with manna from heaven,— “and guided them safe through the waste howling “wilderness, till they arrived at the borders of Ca- “naan.” Notwithstanding he was thrust away by his Hebrew brethren, and rejected by his chosen kindred, while they knew not that he alone must deliver them, Jesus, having respect to the recompence of

of reward, appointed him by his Father, obeyed the law, endured the cross, and shed his own blood, and exerted the gospel-rod of his strength, to destroy him who had the power of death and his accursed works, and deliver men from spiritual, heathenish, or popish slavery. O the worthy deeds done to the ransomed nation by his providence ! May we accept them always, and in all places, with all thankfulness. He alone opens our passage through bloody privileges and through raging troubles. He draws refreshing influences from barren and flinty rocks of adversity, and makes our afflictions work for us a far more exceeding and eternal weight of glory. He sweetens our bitter water of temptation and distress. He heals our diseases by views of his crucified self. He feeds us with the true bread which cometh down from heaven,---with hidden manna. He protects the endangered, and strengthens the weak. He guides us, who are blind wanderers, in the way which we know not,---and through waste howling deserts of perplexity, bringeth us safe to the promised inheritance of the saints in light.

“ As a MEDIATOR, Moses, by his intercession, procured the Israelites victory over Amalek. Awed with terror, he approached Jehovah, speaking out of the midst of the fire. At Sinai, and elsewhere, he received the law, and transacted a covenant between them and their God. More than once he stood in the breach that the Lord should not slay them. Often he boldly pled with God in their favour. Generously he refused to have the honour of his own family established on their ruin, or to outlive it himself.” Amidst inexpressible amazement and pain, Jesus approached to an angry God, that his dread might not make us afraid. The covenant between God and us he established and confirmed with his blood. Its broken law he received upon himself, that he might fulfil it in our room,

room, and so open our access to God. To expiate our worshipping of devils and our contempt of the promised land, he stood in the breach, at the expence of his life. Cheerfully, he, for a season, renounced his pleasures and honours, that he might lay down his life for his sheep. It was expedient that he should die for the people, that his whole chosen nation might not perish; and by his ever-prevalent intercession, are all our spiritual victories procured.

“As an extraordinary PRIEST, Moses sprinkled the book of the law and all the people with the blood of his sacrifice. He consecrated the tabernacle with its vessels and priests.” And by our high priest over the house of God, are the volumes of inspiration and all the covenant people sprinkled with his precious blood,—and the whole church and all her ordinances and spiritual priesthood consecrated to the service of God.

“As a PROPHET, never a mere man was like unto Moses. He was taken from among his brethren, but his views of the glory of God were uncommon. The brightness of it so irradiated his countenance, that his fellow Hebrews were not capable to behold him, but under a veil. God spake to him not in dark similitudes, but face to face. He received from God a whole system of laws and ordinances, and faithfully delivered them to Israel.” Moses truly said of Jesus of Nazareth, *A prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things whatsoever he shall say unto you.* He is not ashamed to call us brethren, for as children are partakers of flesh and blood, he himself likewise took part of the same. Possessing his nature, and lying in his Father's bosom, he perfectly knows the divine names, perfections and purposes; and will, in measure, declare them unto his brethren. Not only on the mount of transfiguration, his face shone

as the sun; and his raiment became white and glistering; but so the glory of God dwells and shines in him, that if he were not veiled in flesh, we could not behold him. By him, God hath spoken to us in these last days, and given us a complete declaration of his will concerning the doctrine, order and worship of his church. Life and immortality are brought to light. And as his Father gave him commandment, so doth he speak. He teacheth to profit. Never man spake like this God-man.

“As a LAW GIVER and king in Jeshurun, Moses after fasting forty days, did, in the name of Jehovah, command Israel a law of carnal ordinances, which were afterwards found necessary to be changed along with the Levitical priesthood.” Having fasted forty days, Jesus; our ONE LAW GIVER, able to save and to destroy, began to preach the gospel of the kingdom, the law, not of works, but of faith, in his own name. This law goeth forth out of mount Zion, and the word of the Lord from Jerusalem. Nor shall it, or its ordinances, ever need to be repealed, or wax old, and vanish away.

“No not the most outrageous abuse could provoke Moses to desert his stiff-necked and rebellious people.” Nor can any abuse make Jesus desert his church, his children. Lo he is with them alway even unto the end of the world. He will never leave them nor forsake them. He goeth up among them, because they are a stiff-necked people, to pardon their iniquity, because it is very great. “Moses died at the commandment of the Lord; when his eyes were not dim, nor his natural force abated,—and was buried by God in a valley eastward of Jordan, no man knowing of his sepulchre unto this day.” As the Father gave him commandment, Jesus, whose saving wisdom and power continues the same for ever, amidst the full strength of nature, voluntarily laid down his life for his sheep. God prepared a grave for him. He made it with
the

the wicked, and with the rich was his tomb. In it Jesus saw no corruption; nor, after his burial, did any see him in it. With him God buried our sins, and the ceremonial dispensation in the depths of the sea. They shall not rise against us in judgment.—When they are sought for, they shall not be found.

“Moses is an emblem of his own broken law.—“Most of his miracles were of the penal kind.” The law worketh wrath. Marvels of indignation and wrath it works on awakened consciences and damned transgressors. A rebellious cleaving to legal ceremonies, entailed the most tremendous judgments upon the Jewish nation. “Moses’ face behoved to “be veiled.” Nor dare I behold the broken law, but as veiled with the flesh and righteousness of God in my nature. “Moses’ ceremonies were dark and “obscure.” Nor did all the writings of the prophets or preaching of John Baptist remove their vail of obscurity, till it turned to the Lord,—till his humble birth, his spiritual instructions, his bloody death, his glorious resurrection, his ascension to heaven, and his mission of the Holy Ghost, rent it in twain from the top to the bottom. Let us therefore now come and walk in the light of the Lord. Let our intercourse with God, make our face, our conversation so shine with holiness and virtue, as men may take knowledge of us, that we have been with Jesus. “Till Moses’ last moments, his fight and vigour continued in their perfection.” Till Jesus died, the Mosaic ceremonies preserved their whole binding force. Till his death be applied to my conscience, the broken covenant of works retains its whole power to mark my transgressions, and condemn me to hell. By the coming of the commandment into my conscience, I die to my legal hopes: By the coming of the promise into my heart, I become dead to the law by the body of Christ, that I may live unto God. “No intercession could procure Moses an entrance “into Canaan.” Nor must the ceremonial law be

admitted into the gospel rest. If any man be now circumcised and adhere to the Mosaic ceremonies, Christ shall profit him nothing. Nor can the dominion of the broken law enter into our new-covenant state. We must be dead to the law, that we may be married to Jesus, who is raised from the dead. The law of the spirit of life in Christ Jesus must make us free from the law of sin and death. —Nor can the smallest remain of a legal temper enter with us into the heavenly state. “Moses was “divinely buried, and his grave concealed” And, by the love, and by the death of God, is the broken law fulfilled, and the ceremonial abolished and buried. Nor ought any to enquire after, or attempt a revival of it.

XII. *Of AARON*, Exod. iv. 14,—16. xxviii. xxix. Lev. viii. ix. x. Num. xvi. xvii. Psal. lxxvii. 20, and cvi. 16. Heb. v. 4.

“**G**OD called Aaron to his office, and fitted him for the execution of it.” Listen, O ye isles, Behold the Lord called Jesus from the womb. He made his mouth like a sharp sword. In the shadow of his hand he hid him, and made him a polished shaft, and said unto him, *Thou art my Servant, O Israel, in whom I will be glorified.* He was called of God an High Priest as was Aaron, and the spirit of the Lord did rest upon him, to make him of quick understanding in the fear of the Lord. “Aaron “was, at once, an able speaker, an honoured prophet, a famed priest, and the common father of “the Levitical priesthood.” Jesus is the *holy one of God*, holy, harmless, undefiled, separated from sinners. The Lord God hath given him the *tongue of the learned* to speak, as never man did, in intercession with God, or dealing with men. He can speak words

words in season to every one that is weary and perplexed in spirit. He hath anointed him to be the great prophet of the church, in whom alone we hear Moses law speaking with pleasure. He hath made him priest with an oath. By him are all the redeemed begotten again to a lively hope, and are loved, and washed from their sins in his blood, and made kings and priests unto God.

“By miracles, by the tremendous destruction of Korah and his fellow usurpers of the priesthood, and by the budding of his own withered rod, Aaron’s mission was solemnly attested.” To attest his divine call and unction to his office, Jesus of Nazareth went about doing good in miracles unnumbered, and healing all that were oppressed of the devil, for God was with him.—Jews, Antichristians, and other legalists, who go about to establish their own righteousness and believe not that he is the Messiah, the alone High-priest of our profession, and the Lord our righteousness, shall die in their sins. In flaming fire shall he come to punish your rebellious insults and invasions of his right. Ruin shall seize you unawares. Hell is procured to meet you at your coming. But, the Lord sends the *gospel rod of his strength* out of Zion. As the early budding almonds, a *willing people* shall come to him in the day of his power; and worship him in the *budding beauties of holiness*. In number and fresh comeliness they shall be like the *dew of the morning*, to shew that the Lord sware unto him, and will not repent; *Thou art a priest for ever after the order of Melchizedek.*

“Amidst great trouble, and with distinguished labour and courage, patience and pity, Aaron executed his office: to stop the plague, which devoured his Hebrew brethren, who hated him, he hazarded his life, and ran in between the living and the dead, to make atonement with offering.”

prepared

ing of incense. He conducted God's peculiar
 people from Egypt, and through the vast howl-
 ing desert! expiated their crimes, and purified
 them from their pollutions." Jesus came not to
 be ministred unto, but to minister and to give his life
 a ransom for many. Astonishing word, his labours
 of love, his burdens of wrath, his undaunted bold-
 ness towards his Father, and patience for and pity
 towards rebellious men, his betrayers and murder-
 ers.—And what a *merciful and faithful High Priest*,
 in things pertaining to God, and to make reconcilia-
 tion for the sins of the people! Devoting his infinitely
 precious life; he ran in between the living and the
 dead, suffered the vengeance due to them, whose
 names are written in his book of life, and so the
 plague was staid.—By him we are delivered from
 worse than Egyptian bondage, and are instructed,
 justified, and sanctified. Of God he is made unto
 us wisdom, righteousness, sanctification, and re-
 demption.

"Having finished his work, Aaron went up to
 Mount Hor, had his sacred garments stript off him
 by Moses, and leaving them to Eleazar his son, he
 died there at the commandment of the Lord."
 Having finished the work of his ministry on earth,
 Jesus cheerfully and openly went up to accomplish
 his decease at Jerusalem,—went up to mount Calva-
 ry to lay down his life for his sheep. Having a
 baptism of bloody sufferings to be baptized with,—
 how was he straitned, till it was accomplished? Tho'
 he live h for ever, and hath an unchangeable priest-
 hood, yet he was by Moses law stripped of his robe,
 his human life; made sin, made a curse, made dead
 for us, that we might be made the righteousness of
 God in him, and that to the honour of God and his
 law, he might clothe us with the garments of salva-
 tion and the robes of righteousness.

XIII. XIV. *Of BEZALEEL the son of URI, and
AHOLIAB the son of AHISAMACH,—Exod.
xxx. 1,—11.*

IN allusion to the name of the former, Jesus resides in the shadow of the Potent God, and is the Son of the Father who is my light and my salvation. In allusion to that of the latter, he is the Son of his all supporting equal, and is his Father's dwelling place. "Both were divinely furnished with singular wisdom and understanding, and were expressly called by God to frame and rear up the Mosaic tabernacle; and finished their work in the utmost perfection." Not by measure, Jesus received the Spirit of wisdom and of understanding.—From his mother's bowels, Jehovah made mention of his name, and called him to be his servant, to raise up the preserved of Israel,—rear up the tabernacle of a gospel-church among the Gentiles, and be his salvation to all the ends of the earth. With incomparable skill, and according to the pattern fixed in the council of peace, Jesus finished the work which the Father gave him to do, and erected a gospel-church and every ordinance and true member of it, fitly framed together for a meet habitation of God through the Spirit.

XV. *Of PHINEHAS the son of ELEAZAR,—Num.
xxv. xxxi. Psal. cv. 30, 31.*

ANIMATED with zeal for his God, he rose up and executed justice. He seized and slew the infamous adulterers in the very act of their wickedness. His conduct was extremely acceptable to God, advantageous to Israel, and honourable

“nourable to himself. It stopped the plague which
“raged in the Hebrew camp. It was counted to
“himself for righteousness in all ages. To reward
“it, God established a lasting covenant of peace and
“priesthood with him and his seed. In punishing the
“Midianites for their solicitation of Israel to whore-
“dom and idolatry on that occasion, he directed
“the chosen, and undiminished victorious troops.”
The zeal of his father’s house did eat Jesus up. In
his debased life he twice drove the buyers and sellers
from the temple. In his incarnation and death, he
rose up to execute justice, and destroy the works
of the devil. He finished transgression, made an
end of sin, made reconciliation for iniquity, brought
in an everlasting righteousness, stopt the raging
plague of his Father’s wrath, and ruined Satan the
God of this world. He was the plague of death, the
destruction of the grave.—To reward his work, the
new covenant of peace and spiritual priesthood stands
fast with him and his seed. At his Father’s right
hand he sits a Priest upon his throne, and Govern-
our among the nations, till all his enemies be made
his footstool. In fearful, but just indignation, he
vexed and smote the Jewish nation, who by urg-
ing their ceremonies attempted to seduce his gos-
pel-church into spiritual whoredom. The day of
vengeance remains in his heart. He will quickly de-
stroy the Antichristian harlot, who hath long made
the nations drunk and defiled with her whoredoms;
and attended by his chosen troops, shall consume
her with the *Spirit of his mouth and brightness of
his coming*.—He shall quickly descend from heaven
with his mighty angels in flaming fire, to take ven-
geance upon all the seducers of his church,—upon
them who know not God and obey not the gospel.

XVI. Of JOSHUA the son of NUN.—Exod. xvii. 10. 13. Num. xiii. 13, 16. and xiv. 6,—10, 30. xxvii. 15, 23. Deut. xxxi. 1,—8. Josh. i.—xxiv. Acts vii. 45. Heb. iv. 8.

“**H**IS Name is exactly the same as that of our Redeemer. The *wide spread and effectual* “*salvation of Jehovah* marks it.” And what extended and effectual salvation and happiness fill every corner of the character of Christ! Thou shalt call his name *Jesus*, or *Jehoshua*, for *he shall save his people from their sins*.—Even *Jesus hath delivered us from the wrath to come*. “Called by God to be the captain of his Hebrew host, Joshua was long trained up for his work under Moses the lawgiver. And qualified with courage, prudence, and piety, —by his constant enjoyment of the presence of God, he was always successful in it.” Behold, God hath given Jesus to be a leader and commander to the people. As captain of the Lord’s host of angels and saints, is he come. Long was he trained up under Moses broken law. *God sent forth his Son made of a woman, made under the law, to learn obedience by the things which he suffered,—that being made perfect through suffering, he, as the author, the Captain of our salvation, might bring many sons and daughters to glory.* Behold he deals prudently! he is magnified, extolled and very high. Nor doth he fail or is discouraged, till he bring forth judgment unto victory, and make the isles wait for his law. The Lord never leaves, but upholds him mightily; therefore shall he not be ashamed nor turn back, nor shall any of his or our enemies, be able to stand before him, all the days of his life.

“Many and glorious were Joshua’s exploits. Not Moses, but he led the Hebrew tribes through the
G • “high

“ high swollen Jordan to the promised land, which
 “ he had before faithfully espied; and in this God
 “ began to magnify him in the sight of all Israel.
 “ On its western bank, in the presence of their e-
 “ nemies, he circumcised the people, and made
 “ them eat the passover. When Achan’s stealth of
 “ the accursed thing had defiled and endangered
 “ their host, his prayer and punishment of the thief
 “ prevented their ruin. With bravery and success
 “ he fought their battles, cut off or expelled their
 “ enemies, and made his warriors tread on the necks
 “ of their kings: At his command the sun and moon
 “ stood still, till he had avenged himself on his ene-
 “ mies. Having conquered it, he fulfilling the pro-
 “ mises of God, divided Canaan to the Hebrew
 “ tribes and their families. He solemnly renewed
 “ their covenant with God, fixed his sacred taber-
 “ nacle in the midst of them at Shiloh, and devoted
 “ the Gibeonites, whom he spared from death, to
 “ the service of it.” For ^{as} Jesus faithfully espied
 the heavenly rest, the glory of all lands. He brought
 life and immortality to light by the gospel. That
 which he saw and heard with his Father, he faith-
 fully declared unto men.—Not Moses’ law, be-
 come weak through the flesh, can make any thing
 perfect, or bring us to our heavenly rest. Nor could
 his ceremonies bring the church into her gospel
 rest; but Jesus our better hope doth it. The law
 came by Moses; but grace and truth, gospel dis-
 pensation and heavenly blessedness come by Jesus
 Christ.—On Jordan’s bank, God magnified him ex-
 ceedingly. Before attending multitudes, he declar-
 ed from heaven, *This is my beloved Son in whom I am*
well-pleased. Through the strait gate of regenera-
 tion, and through high swollen floods of persecuti-
 on, trouble, and death, he leads his chosen people
 to their eternal rest, in their new-covenant state and
 heavenly Canaan. Amidst our spiritual enemies, he
circumciseth our heart to love the Lord, and, on the
 pre-

prepared gospel table, feasteth us with his flesh and blood, the *true passover* sacrificed for us. By his all prevalent intercession he saves to the uttermost such accursed thieves and robbers, as come unto God by him. In what a terrible manner he finds out and destroys the sin-indulging professor! He bravely and successfully fights all our battles. He triumphed over principalities and powers, making a shew of them openly on his cross, while the sun and moon stood as if darkened with horror. Now crowned with glory and honour, he strikes through kings, through potent opposers and powerful lusts, in the day of his wrath. Every land, and every power of penitent souls he fills with the slaughtered enemies of his grace. Every accursed nation he, by little and little, drives out from before us. He overcomes them for he is King of kings and Lord of lords. At his command the luminaries of heaven and ordinances of the church continue to shine, till he hath finished his conquests. Through him his apostles and followers trode down all opposition. And by his assistance, shall his church tread heathen, mahometan and popish delusions under her feet. The God of peace shall shortly bruise sin, Satan, the world and death under our feet, and make us triumphantly tread on these dragons, lions, and serpents. In fulfilment of his Father's purpose and promise, he distributes the blessings of the gospel—grace and glory to men, even to the rebellious also, that God the Lord may dwell among them. Believing in him we do enter into rest. With us he establisheth the everlasting covenant, well ordered in all things and sure: By pouring out his Spirit as waters on the thirsty, and floods on the dry ground, he causeth us to vow a vow unto the Lord, to perform it. He erects his church or tabernacle in the midst of us, that God may dwell and walk among us and be our God loading us daily with his benefits. According to his infinite mercy he spares us accursed sinners of the Gentiles, renders us sub-

missive, and separates and sanctifies us to the service of his Father.

“ Not by engines of war, but by compassing them
 “ seven days and seven times on the seventh, with the
 “ sacred ark, and the sound of rams horns, he level-
 “ ed the lofty walls of Jericho. By the token of a
 “ scarlet thread he saved Rachab the harlot and her
 “ family, because she received his spies in peace. He
 “ consecrated the brass, the silver and the gold of that
 “ city to the service of God, and devoted every thing
 “ else to utter destruction. He loaded the future re-
 “ builder of the city with a grievous curse.” By the
 contemned preaching of the gospel, chiefly on the
 weekly sabbath, and the exhibition of himself, *the*
ark of the covenant, Jesus brings down the strong and
 high walls, forts and battlements of ignorance, ido-
 latry, delusion, profaneness and corrupt lusts. The
 weapons of his warfare are not carnal, but mighty
 thro’ God to the pulling down of strong holds, and
 casting down imaginations, and subduing every thought
 and affection to the obedience of faith. By means
 of bloody suffering, he according to his promise and
 oath, saves the harlot-sinners of the Gentiles, even
 the chief, and betrothes them to himself the Prince
 of Judah and Root of David, in loving kindness
 and mercies. In him we have redemption through
 his blood, even the forgiveness of our sins, when
 we receive his messengers and messages in peace.
 Having conquered us, he purifies and separates to his
 Father’s service, that which pertains to our natural
 constitution and devotes to absolute destruction that
 which is sinful. And cursed shall he be who re-establish-
 eth idolatry or superstition in the church, or who rears
 up and finisheth the structure of indwelling corrup-
 tion in his own heart. If any man love not the Lord
 Jesus Christ, let him be Anathema Maranatha. But
 bless the Lord, O my soul, that when no other
 means could avail, he laid the foundation and fi-
 nished

nished the superstructure of our salvation, in the blood of his only begotten Son.

XVII. Of GIDEON, Judg. vi.—viii. Heb. xi.
32,—34.

“**L**ET him be honourable among the typical
“**L** mighties, tho’ he attain not unto the first
“ three. His birth and outward condition were but
“ mean. His call to rescue his people from the Mi-
“ dianitish yoke was manifestly divine, solemn and
“ seasonable. It was miraculously confirmed by the
“ alternate fall of the dew on the fleece and the
“ floor.” By a mean mother, Jesus was born in a
stable, and craddled in a manger, and had not where
to lay his head. But him hath his Father chosen
and sent to be a saviour and great one to deliver us
from the mighty oppressions of curses, corruptions,
devils, the world and death. His Messiahship and
the truth of his word, are manifested in God’s spi-
ritual watering of the Jewish nation, while the Gen-
tiles were left to perish in their own ways; and again
laying them under a withering curse, while the Gen-
tiles are bedewed, rained upon, and converted to
Christ.

“ Gideon’s work was remarkable. Though not
“ descended from Aaron, he offered an acceptable
“ sacrifice to God. He pulled down the idolatrous
“ altar of his city, and restored the true worship of
“ Jehovah. Left by the most part of his troops, he,
“ with three hundred men, not armed with swords,
“ but with earthen pitchers and lamps inclosed, and
“ marching with sound of trumpet,—routed the
“ mighty, the numerous, the long victorious army
“ of Midian, and pursued them to their utter de-
“ struction. He slew with his own hands, Zeba
“ and Zalmunna, these oppressive tyrants, whom
“ his son dared not attack. He kindly invited his
“ Hebrew

“ Hebrew brethren to share his conquest and spoil.
“ He severely punished the inhabitants of Succoth
“ and Penuel, who derided his success, and denied
“ refreshment to his fatigued troops.” Not descend-
ed from Levi the father of priests, Jesus offered to
God an acceptable sacrifice of a sweet smelling favour.
He caused the idols and unclean spirits to pass out
of the land. He turned the Gentiles from dead idols
to serve the living God, and to worship him in spirit
and in truth, and to offer up pure offerings of righ-
teousness, and call on the name of the Lord with one
consent.—Many indeed of his disciples went back and
walked no more with him : but by a few unlearned
fishermen and other ministers, frail and despised,
who have the treasure in earthen vessels, and in dis-
pensing the gospel, lift up their voice like a trumpet,
he routs and destroys his people’s spiritual enemies.
Satan falls as lightening from heaven. Men are turn-
ed from darkness to marvellous liberty and light.—
He pursueth his victory till all opposition be crushed
before him. He invites his followers to take to them
the whole armour of God, and to fight with princi-
palities and powers ; to resist the devil, crucify the
flesh with its affections and lusts; and through the
spirit mortify the deeds of the body. In all these
they are more than conquerors, through him who
loved them,—and richly share of his spoil. His mer-
cy slays such formidable oppressors as his children
are afraid to attack ;—for, as the God-man is, so is
his strength. Contempt of his ministers or people,
or refusing them refreshment and subsistence in their
straits, he taketh as done to himself ; and adjudg-
eth the impenitent guilty to everlasting fire prepared
for the devil and his angels.

XVIII. Of SAMSON, Judg. xiii.—xvi. Heb. xi.
32,—34.

IN correspondence to his name, Jesus Christ is the SUN of righteousness, the SERVANT of rulers, God's servant Israel, in whom he will be glorified. "The prediction of his birth was clear and express, and the manner of it uncommon. His call to judge and deliver his nation was divine. The dedication of him to God's service was solemn. His strength was supernatural and unparalleled." Expressly the prophets foretold our Saviour's birth, and Gabriel predicted the manner of the child. His birth was supernatural, he being the woman's seed, born of a virgin. To him hath God committed the judgment and deliverance of enslaved elect sinners. And how marvellous his ability! He travels in the greatness of his strength, mighty to save.

"Samson's exploits were early begun, many in number, and effected by himself alone. He tore to pieces the lion which roared against him from the vineyard. He afterwards refreshed his father and mother with the honey which he found in his carcase, but told them not of his tearing the monster. With their consent he espoused a Philistine, I suppose a proselyte maid. He entertained his nuptial companions with a mysterious riddle. He burnt his enemies standing corn by foxes and fire-brands. Being basely betrayed by the men of Judah whom he sought to set at liberty, he, bursting his bonds, did, with the jaw-bone of an ass, kill a thousand of the Philistines. Being shut up and watched in Gaza by the Philistines, he carried off the gates of the city to a distant hill. At last, warranted by God, he pulled down the spacious temple of Dagon upon himself and the
"Philistines

“Philistines, slaying more of them at his death, than ever he had done in his life.—His friends honoured him with a decent burial.” How many and great are the exploits of our Redeemer, who, by himself alone, begins and finisheth our spiritual deliverance. He was early filled with the Holy Ghost, and about his Father’s business. In the wilderness, in the garden of Gethsemane, and on the cross, he encountered and conquered the assaulting devil, that roaring lion, which, in the garden of Eden, had murdered all mankind. On other occasions, he dislodged him from multitudes of bodies and souls. The broken law and a stinging death attacked him as lions roaring for their prey. By satisfying the former, and enduring the latter, he rent in twain, and abolished them both. And with the honied fruits of his victory, he honours his Father and nourisheth his mother the church. Eat, O my soul, that which is good, and delight thyself in fatness. Though fit only to tarry at home, arise and divide the spoil. All things work together for thy good.—And, O what delicious and medicinal nourishment believing souls find in the slain carcase of the lion of the tribe of Judah ! How often have the views of a magnified law, a finished iniquity, a conquered devil, a crucified world, a plagued death, and a closed hell, been sweeter than honey to my taste ! —With his Father’s consent, our condescending Redeemer espoused our Gentile race. Our maker is our husband ; the God of the whole earth shall he be called. May we never whorishly give up ourselves to his companions —With instructive parables he entertained his Jewish hearers. His distinguished followers he made to understand the mysteries of the kingdom, while to others it was not given. Nor can we understand them to salvation without receiving his Spirit. But blessed are they who know that joyful sound ; they shall be clothed with change of raiment, and walk for ever in the light of his countenance.

tenance.—By crafty and furious Romans, he burnt up the Jewish nation, city and temple. By Goths, Huns, Saracens, Turks, and Tartars, and other like furious foxes and fire-brands, he executed his fearful judgments upon the corrupters and ruiners of his Christian church.—Basely Judas Iscariot betrayed him, basely the rulers of Judah delivered him up bound to the Gentiles, and crucified him between two thieves; but, not their nails or cords, but our sins, his father's commandment, and his own love and surety engagement fixed him to his cross, that he could not save himself and come down. The bands of affliction and death could not long restrain him. Being put to death in the flesh, he was quickened in the spirit. Not with the weapons of the mighty, not with the enticing words of man's wisdom, but with the simplicity of the gospel, preached by weak, sinful men, who are born like a wild ass's colt, he subdued thousands of sinners and slays ten thousands of corruptions. Being shut up in the tomb and secured by sealing the stony door of it, and setting a watch, he quickly burst through mortality, carried off the gates and bars of destruction, the keys of hell and death, and ascended the heavenly mount, leading captivity captive.—On Calvary, in his voluntary death, he avenged the quarrel of his churches, which are dear unto him as his two eyes. He went forth conquering and to conquer. By bearing it on his own body on the cross, he pulled down the curse of the law and all its destruction, upon his implacable enemies. How are the mighty fallen! how effectually slain in their own high places!—O for like days of vengeance in my soul! quickly may this earthly tabernacle be pulled down upon my powerful and unnumbered lusts!—After his voluntary death, Jesus' friends decently buried him; but he saw no corruption. May I, hearing of his death, come and see the place where the Lord lay, and lodge him for ever in my heart.

XIX. Of Boaz the Bethlehemite, Ruth ii.—iv.

“ **H**OW abundant his wealth ! how lovely his
 “ mind ! how tender his compassion toward
 “ the destitute Moabitish widow ! He kindly allow-
 “ ed, nay required her to glean only in his field,
 “ and directed his reapers to let handfuls of corn fall
 “ of purpose for her. He cheerfully and completely
 “ redeemed her deceased husband’s mortgaged in-
 “ heritance, when a nearer kinsman declined it.
 “ He spread his skirt over her, espoused her, and
 “ to the joy of Naomi her distressed mother-in-law,
 “ raised her up a son, an ancestor of king David.”
 Let me contemplate Jesus, that famed citizen of
 Bethlehem, *in whom is unbounded strength*. How
 unsearchable his riches ! In him dwells all the ful-
 ness of the Godhead bodily. His is the world and
 the fulness of it. But he is *meek and lowly in heart*,
 and to such he bears a distinguished regard. He is
 the stay of the widow, full of compassion to the poor
 and needy, and to him who hath no helper. He in-
 vites the destitute sinners of the Gentiles, whom he
 might have for ever justly excluded from the congre-
 gation of the Lord, to glean in the field of his gos-
 pel oracles and ordinances, for the bread which en-
 dureth to everlasting life. He chargeth them to ex-
 pect salvation in no other. *Look unto me and be ye
 saved, all the ends of the earth ; for I am God and
 there is none else : besides me there is no saviour*. Be-
 hold what handfuls of invaluable truths and of ex-
 ceeding great and precious promises, he directed his
 prophets, and requires his ministers to let fall of
 purpose for our encouragement ! How seasonable,
 speedy, and complete his redemption of our forfeit-
 ed, our blissful inheritance, which, no not the migh-
 tiest angel, durst have attempted. How graciously
 he covers us with his skirt, his robe of righteousness,
 betrothes

bet rothes us to himself in loving-kindness and mercy, and makes us know the Lord,—raiseth up to our family a godly seed, who, in due time, shall be to the Jews a restorer of their old age; though they be now not NAOMI, the Lord's *pleasant one*, but MA-RAH, for he hath dealt bitterly with them, who shall be the blessed means of forming David their king in their heart, the hope of glory.

XX. Of SAMUEL, 1 Sam. i.—viii. xii.

IN him let me behold Jesus the unspeakable gift of God,—Jesus, for whom prayer was made continually, and yet given unasked, and is found of them that seek him not. His birth how fervently supplicated! and how supernatural! and how dark and dismal in the church and world was the time of it! Early, even from eternity, he was dedicated to the singular service of God, and early he was about his Father's business. Every true Israelite knows, that he is a prophet established of the Lord, that he is an extraordinary priest not descended from Aaron, and is the just, the sovereign judge of his people. He found the Gentiles, and finds elect sinners in the most deplorable condition, strangers to the covenants of promise, destitute of heavenly vision and deep plunged in bondage and misery. By powerful intercession and heavenly influence, he routs their enemies, subdues and reforms their heart, restores and regulates the church and worship of God, and sets before his followers the most unblemished and shining example. But alas! how many of his professed seed walk not in his ways! Madly bent on a temporal deliverer, the Jews rejected this Prince of life, and desired a murderer to be granted them. Terrible miseries have and shall pursue them, till they acknowledge their wickedness, and seek the Lord, and David their King, in the latter days.

Madly fond of conformity to this world, carnal professors wickedly refuse him. Thundery flashes of conviction or hurricanes of endless destruction shall render them sensible of their guilt.

XXI. Of DAVID, 1 Sam. xvi.—xxxi. 2 Sam. i.—xxiv. 1 Kings i. ii, 1 Chron. iii. xi.—xxix. Psalm lxxviii. 70, 71, 72. Acts xiii. 22.

“ **W**HAT an extensive figure of our Lord!
 “ His name signifies *beloved, uncle, or kins-*
 “ *man.* He was born in Bethlehem,—his counte-
 “ nance was ruddy and beautiful. Being chosen by
 “ God, the man according to his heart, he fulfilled
 “ all his counsel. His fidelity, meekness, and low-
 “ liness of mind,—his love to God and his people
 “ and zeal for his honour,—his devotion, trust in,
 “ and intimacy with his God, were very remarka-
 “ ble.” Jesus Christ is the darling of his heavenly
 Father, tender and only beloved in the sight of his
 mother the church. He is our nearest kinsman, bone
 of our bone, and flesh of our flesh,—And thou, Beth-
 lehem Ephratah, art not the least among the thou-
 sands of Judah; for out of thee hath come the ruler
 of Israel, whose goings forth, for our salvation, were
 of old, from everlasting. He is white and ruddy, the
 chiefest among ten thousand; his countenance is as
 Lebanon, excellent as the cedars, altogether lovely.
 He is the chosen of God, set up from everlasting,
 his servant whom he upholds, his elect in whom his
 soul delighteth, the man according to his heart,
 who fulfils all his ancient counsels. *Behold, I come.*
I delight to do thy will, O my God, thy law is within
my heart. He is faithful in all things to him who ap-
 pointed him, and to them that trust in him. The
 word of the Lord is tried. He is full of grace and
 truth.—How meek and lowly is our King, who com-
 eth unto us having salvation! How like a weaned
 child,

child, not affecting things too high for him. How patient under trouble and abuse. How dumb, because his Father did it,—and led as a lamb to the slaughter, and as a sheep before her shearers is dumb. Let them curse said his holy soul, for the Lord hath bidden them, and will requite me good for their cursing this day. How ardent his love to his Father! When it pleased the Lord to bruise him, it was his meat and drink to do his will, and to finish his work. How tender his compassion to men! When we were sick of loathsome and mortal diseases, himself took our sicknesses upon him, and behaved towards us as his children, or brethren, heavily mourning over our case. When he beheld Jerusalem, he wept over it.—Behold how he loved us! He wept, he sighed, he groaned, he died, he gave himself for *ME*. The zeal of his Father's house did eat him up. It even consumed him. He beheld transgressors and was grieved. Rivers of waters ran down his eyes, because the wicked kept not his law. With grief he saw the hardness of their heart, and sobbed forth, *Ye will not come to me that ye might have life*. With grief he saw his Father's house made a den of thieves, and drove them out. How frequent and ardent his devotions! He gave himself to prayer. Early, even a great while before day, he directed his prayer to Jehovah in the mountain, *he continued all night in prayer to God*. In the garden and on the cross, being in an agony, he prayed more earnestly,—offered up supplications, with strong cries and tears, to him that was able to save him from death. How intimate his fellowship with God! He came even to his seat. In the holy mount, while he prayed, the fashion of his countenance was altered, and his raiment became white and glistering.—He rejoiced in spirit, and thanked his Father for hiding the mysteries of the gospel from the wise and prudent, and shewing them unto babes. In answer to his prayer, the heavenly voice immediately

diately replied, *I have glorified my name, and I will glorify it again.* O my soul, can I be a Christian, while I am, in every respect, so unlike Christ?

“David was thrice anointed; secretly in his father’s house, not with a *vial* but an *horn full of oil* to mark the firmness and duration of his throne, and his remarkable fitness for it;—publicly at Hebron to be king of Judah, and seven years after, much more solemnly to be king of all Israel. God established with him and his seed a covenant of royalty, ordered in all things and sure.” Secretly, in his Father’s purpose, Jesus Christ was set up from everlasting: secretly in his mother’s womb, God gave the Holy Ghost, not by measure, unto him. Publickly, on Jordan’s bank, the anointing Spirit descended upon him at his baptism, and furnished, and set him apart to be the minister of the circumcision, to raise up the tribes of Israel. In his resurrection and ascension, he was still more solemnly anointed with the oil of gladness above his fellows, and had all power given him in heaven and on earth, and was given to be the salvation of God to all the ends of the earth.—And how free! how well ordered in all things! how fixed, lasting and ennobling is the new covenant made with him and his spiritual seed! Though my house, my heart, be not so with God, it is all my salvation and all my desire. Though he visit mine iniquities with rods, his loving kindness he will not utterly take away from me, nor suffer his faithfulness to fail. Once hath he sworn in his holiness, that he will not lie unto David.

“David’s office was very extensive and important. He was the *Psalmist* of Israel, who composed songs for the service of God, a *prophet*, who instructed the church in the mysteries of the kingdom, and a king to rule the Hebrew nation, and be head to the heathens around.” Jesus is the *sweet singer* of the redeemed nation, who in the midst of the congregation, sings praises unto God, and tunes our heart,

heart, and indites our songs with loves. He is the great Teacher come from God, the all knowing Prophet, who declares his Father's name, nature, and purpose, who reforms the church, regulates her worship, and shews us things to come. He is the exalted King of all the Israel of God, the Head of the heathen, and over all things to his body the church.

"Many and grievous, and from every airth, were the afflictions of David. The hand of God pressed him sore. The arrows of his indignation stuck fast in him. Satan stood up to tempt him. The Philistines and other heathens compassed him about like bees. Saul his king, and the father of his wife, persecuted him without a cause, and murdered the innocent priests of Nob for his sake. The tribes of Israel twice deserted him. Eliab his own brother reviled him as naughty, proud, and incapable for war. The whoredom, murder, and rebellion of his children, and the treachery of his counsellor, who did eat of his bread, and the murderous perverseness of his general, exceedingly grieved him. Once, the handful of troops, which he had collected from the most destitute, indebted and desperate condition, threatened to stone him." But never sorrow was like unto Jesus' sorrow. Against him the Almighty Father awakened the sword of his justice. It pleased the Lord to bruise him. Not for his, but for our faults, he called his terrors against him as in a solemn day. How heavy his burdens of imputed guilt,—his mountainous weights of punishment! Our father the devil, assaulted him with his vilest temptations. The heathen raged and the people imagined mischief against the Lord and his anointed. Herod, his king, persecuted him without a cause, and murdered the innocent babes of Bethlehem on his account. He was despised and rejected of men. He came to his own and they received him not.

not. Many of his disciples went back and walked no more with him. Several of his near relations according to the flesh, believed not on him, but tempted him to ambition, and reproached him as mad. Reproach broke his heart. He was upbraided as a glutton, a wine-bibber, a blasphemer, a seducer, a seditious traitor, a familiar of notorious profligates, and in compact with Satan. Hanging on the cross, he was insulted and reviled, as a wicked impostor, and incapable to save himself or others. Often was he vexed with the ignorance, hardness and unbelief, the strife and apostacy of his disciples and followers. Like Ahitophel, Judas betrayed him, and went and hanged himself. The rest forsook him, and, as it were, bade him see to himself. Amidst suffering and tears he crossed the brook Kidron in his way to the garden. He was condemned and crucified by the sinners whom he came to save. And how often do those whom he hath received, when they were in the most destitute condition, grieve and crucify him afresh!

“Many and often beneficent were the Son of Jesus’s exploits. Unarmed he slew a lion and a bear, which came to devour his father’s flock. Not with a sword, but with a staff, a sling, and a few stones, he attacked Goliath the hideous monster of Gath. With a stone he laid him prostrate at his feet, and cut off his head with his own sword. By his excellent musick quieted the infernal melancholy of his master’s soul. Bravely he routed the Amalekite burners of Ziklag, recovered the captives, and enriched his friends with the spoil.” Our Almighty Jesus hath done excellent things known in all the earth. Satan the roaring lion, and ranging bear, came to devour his flock of chosen men, but Jesus defeated him, and rescued his lambs. Armed with rage, with curses and death, this horrid monster of hell dared to defy the armies of the living God. But his bruised head attests the power of a condemned, a crucified

crucified Christ, and the influence of his promise. With the staff of his cross, Jesus attacked this infernal giant or dog, and through death destroyed him who had the power of it. By appearing and suffering in the likeness of sinful flesh, He condemned and finished transgression, nailing it to the cross. He casts down, he kills unbelief, and other predominant lusts, which so often dismay and defeat the spiritual armies of God. By his despised word and ordinances, he hath slain the strong man, and foundered the most powerful lusts. By death he plagued death that dismayer of mankind, that *king of terrors*, and swallows it up in victory. By his interment he was the destruction of the insatiable grave. Who is this, that cometh from Edom; with died garments from Bozrah? this, that is red in his apparel, travelling in the greatness of his strength? It is Jesus, who hath slain his thousands and ten thousands. By the joyful sound of gospel truth applied to our heart, he quiets our fearful apprehensions, dislodgeth Satan and his agents and works. He avengeth his injured people of their enemies, takes the prey from the mighty, and delivers the lawful captives of the terrible, and enricheth his friends, who adhere to his distressed cause, with his Spirit.

"Having, through much tribulation and patience,
"obtained the kingdom, David by degrees weaken-
"ed the opposing family of Saul. He dislodged the
"proud Jebusites from their almost impregnable fort
"on Mount Zion. He conquered the Philistines,
"Moabites, Edomites, Ammonites, and Syrians,
"perhaps without a single defeat. He put the Israel-
"ites into the possession of all the promised land,
"from the border of Egypt on the South, to the
"river Euphrates on the North-east. He governed
"them with wisdom, equity and kindness. He af-
"fectionately wished to have died for his rebellious
"son. By costly sacrifice and fervent prayer he
"stopped the raging and deathful plague. He ear-
"nestly

“neftly defired to build the temple of God. Re-
“ceiving from God the plan of it, he made im-
“menfe preparations for the erection of it. His
“principal warriors were many and valiant. Hav-
“ing got Solomon his Son fixed on his throne and
“blessed and directed, he was gathered to his fa-
“thers, having served his generation according to
“the will of God.” Having through inexpressible
sufferings ascended to his glorious throne at his Fa-
ther’s right hand, Jesus governs the affairs of his
gospel-church, according to the integrity of his heart,
and the good skill of his hands. When he shall re-
ceive the general congregation at the last day, he
will render judgment and justice to every one.—He
gradually weakens the power of every opposer. In
hostile manner he pursueth inward lusts, the harraf-
sing devils, and the open enemies and persecutors of
his people, till he make them his footstool. He en-
ables his followers to crucify their old man with his
affections and lusts, and to mortify the deeds of their
body. He enables them to war with the rulers of
the darkness of this world, and with spiritual wick-
ednesses in high places. In all these things they are
more than conquerors, thro’ him that loved them.
Never shall his conquest cease, till the kingdoms of
this world become the kingdoms of our Lord and of
his Christ, and all his redeemed obtain the full pos-
session of their purchased and promised inheritance.
He was not merely willing, but with ardent affection
actually died for his rebellious and murderous chil-
dren. By his infinitely valuable sacrifice and all
powerful intercession, he stopt the destructive plague
of Jehovah’s wrath, which our sins had incurred.
Receiving from his Father the plan of the chosen
temple among men, he expended immense treasures of
blood, of power and grace in erecting it. He gives
not sleep to his eyes, nor slumber to his eye-lids,
till he prepare an habitation for the mighty God of
Jacob. His valiant worthies are his faithful pro-
phets,

phets, apostles, evangelists, pastors and teachers, whom he hath given to his church, for the edifying of his body, and the perfecting of his saints. Notwithstanding much opposition he raiseth his beloved and wrestling seed, to sit with him on his throne. Having purchased blessings, he retired to the grave. Having directed and solemnly blessed his disciples, he ascended to his Father. Having publicly blessed his children and followers, He and they shall enter his Father's palace with exceeding joy.

Of SOLOMON,—2 Sam. vii. 12,—16. and xii. 24, 25. 1 Chron. xvii. 11,—15. 1 Kings i. —x. 2 Chron. i. —ix. Psal. lxxii. cxxvii.

“**H**IS Parents called him SOLOMON, which imports *solid and perfect peace and prosperity*. By the hand of Nathan the prophet, the Lord called him JEDIDIAH, that is, *darling of Jehovah*. How pregnant is the name of Jesus, who is the offspring of David, with perfect peace, complete salvation, and everlasting prosperity. He is the Darling, the Well-beloved, the only begotten Son of Jehovah. To him God is a Father; and he is to him the Son of his love, the Son of himself. His name is as ointment poured forth, and they that know it, will put their trust in him.

“Great was the wisdom of Solomon. God gave him knowledge and understanding exceeding much, and largeness of heart as the sand by the sea shore. He well knew the nature of animals, vegetables, and minerals. His decisions were judicious, his proverbs instructive, his songs important and refreshing, his answers to the hardest questions ready and pertinent, his buildings curious, and his kingdom and family well regulated.” In Jesus Christ *are hid all the treasures of wisdom and knowledge*. He

is the Counsellor,—the wisdom of God. His understanding is infinite. All things are naked and open before him. Even hell and destruction, human hearts, nay Godhead itself, before him hath no covering. Not according to outward appearance, but with judgment and equity, he decides the most intricate causes. How instructive his parables and words, and how excellent his writings! The depths of wisdom, in his oracles, even a wise man cannot find out. How often have his songs, the joyful sound of his gospel, comforted my heavy heart, and been my songs in the house of my pilgrimage.—How shall I pardon thee for this? How shall I put thee among the children? Wherewith shall I come before the Lord? Whose am I, and whom do I serve? Who shall deliver me from the body of this death? and like hard questions are all plain to him, and his answers are already marked in the scriptures of truth. His buildings of creation, providence and redemption are infinitely curious. In wisdom he hath planned and made them all. How regular is the order of his family in heaven and on earth, and the diversified functions, the fitting and service of his attendants!

“ Great and wide spread was the fame of Solomon.
“ God magnified him exceedingly. All the princes
“ around, sent to enquire concerning his glory and
“ wisdom. The queen of Sheba came from afar to
“ observe it. She fainted at the sight, and with a-
“ stonishment confessed, that it incomparably sur-
“ passed the report which she had heard.” Jesus
is the *plant of renown*: his name shall be known to
the rising sun, and be continued with honour to all
generations. All the ends of the earth shall look to
him, and be saved. They shall come unto him, be-
cause the Lord his God hath glorified him, and gi-
ven him a name above every name which is named.
Kings shall with wonder shut their mouths, and at-
tentively,

tentively listen to him as their instructing superior;—for that which had not been told them, shall they see. His glory shall fill the whole earth, and all nations and generations shall call him blessed. Into his manifold wisdom angels desire to look; and it is made known to them by the church. May I draw near to see this great sight; may I for ever dwell in his presence, behold his beauty, reverently enquire into, and admire his wonderful works. And, now unto the King eternal, the only wise God, even Jesus Christ, be honour and glory for ever and ever. Amen.

“ Being enthroned by his father David with great solemnity, Solomon soon after married the daughter of pharaoh, perhaps a proselyte to the Jewish religion.” When Jesus Christ was received up to the right hand of the majesty on high, the heavens rang again. God went up with a shout, the Lord with the sound of a trumpet. Sing praises to our King; sing praises; sing ye praises with understanding. O the damp which his ascending coronation struck into the hearts of his rivals and enemies! He led captivity captive. He will wound the head of such as go on in their trespasses. But rejoice, ye Gentiles with his people, ye have been called when ye were refused; your maker is your husband—the God of the whole earth shall he be called.

“ Solomon’s wealth was great; his revenues were large, and his traffic most gainful. He made silver in Jerusalem plentiful as the stones of the brook and cedars as sycomore trees. Every honourable utensil was of gold. Silver was nothing accounted of, in his reign.” How unsearchable the riches of Christ, who, though he was rich, yet, for our sakes, became poor, that we through his poverty might be rich! His fruit is better than gold. He causeth them that love him to inherit substance. In the gospel dispensation, the renewed heart, and the heavenly mansions, for iron he brings silver, and for
brass

brass gold. The streets of his city are paved with gold. Its gates are the pearl of great price, and its foundations of precious stones. Where he reigns, even the gold of Ophir is nothing accounted of. Whom have I in heaven but him? There is none upon earth I desire besides him? Not perishing gold, but *all the fulness* of God is my portion. How extensive his revenues! how gainful his trade! By debasement and death he obtained the joy set before him. By his traffick with us, shall many be to him for a crown of rejoicing. By trading with him I lay up gold as the dust, golden promises, golden graces, golden troubles, and at last golden glory. Let my heart heave with joy, in the view of an everlasting,
 A REDEEMING GODHEAD, as my ALL and IN ALL.

“Solomon’s kingdom was large, well ordered, and peaceful; his subjects were active: and for many years, chiefly at first, his reign was happy.” Our Redeemer’s large and wide dominion extends to both heaven and earth. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. In heaven the ark of his testament shall be opened, and his throne for ever established. He shall sit on the throne of his father David, to execute judgment and justice, and to order it. His kingdom consists *not in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost*. Not chiefly in the beginning of his reign, he giveth his peace not as the world giveth. Of the increase of his government and peace there shall be no end. Men shall beat their swords into plow shares, and their spears into pruning hooks. Nation shall not lift up sword against nation, nor learn war any more. Men once like to ravenous wolves, cruel and crafty leopards, devouring lions, or envenomed serpents, shall put on the meekness and gentleness of Christ. They shall not hurt or destroy in all his holy mountain. Though, in the world, we have tribulation, in him
 we

we have peace. We shall quickly enter into everlasting peace.—Now we work out our salvation with fear and trembling, knowing that our labour is not in vain in the Lord, and that, in keeping his commandments, there is a great reward. Hereafter we shall not rest day nor night, but cry, *Salvation to him that sitteth on the throne, and to the Lamb.*

“At amazing expence, and with astonishing skill and proper expedition, Solomon built a glorious temple for God. By unparalleled peace offerings and public and powerful prayers, he consecrated it for his worship.” With his infinitely precious blood, Jesus purchased his church and all her ordinances. By exertions of his wisdom and power, he builds her on himself as her rocky foundation, that the gates of hell cannot prevail against her. In his precious blood, he washeth her true members, consecrates them kings and priests unto God, presents them to himself a glorious church, without spot or wrinkle, or any such thing. By his unceasing, particular, and ever-prevalent intercession, he secures her from ruin, promotes her perfection, and perfumes the prayers of her true members.

XXIII. Of ELIJAH, 1 Kings xvii.—xix. xxi. 2 Kings i. ii. 2 Chron. xxi. 12,—15. Luke iv.

“IN his coarse diet and apparel,—in his sharp reproofs, and in his zealous and active restoration of the worship of God, Elijah is an emblem of John Baptist, as sent to prepare the way of the Lord, and turn the heart of the fathers to the children.” But, in him we may discern our Redeemer, whose name is indeed *Jehovah my potent God*,—Jesus the great prophet sent by God,—Jesus, who, in deep poverty, had not where to lay his head,—who fasted forty days in the wilderness of Judah,—who confirmed his divine mission by miracles

cles of mercy and judgment altogether innumerable,—Jesus, who reproved with sharpness, and with vigorous and undaunted zeal, revived the knowledge, and restored the worship of his Father, *in spirit and in truth.*

“ Remarkable was Elijah’s discriminating sacrifice. “ He suspended the evidence of Jehovah’s true god-head upon the manner of burning it. At his request, fire from heaven, which no water could quench, consumed it. Moved by the miracle, “ the long idolatrous Israelites acknowledged the “ true God, and slew the priests of Baal.” Much more remarkable and famous was the ransoming sacrifice of our Immanuel. It was burnt up by unquenchable love from within, and infinite wrath from without. Beholding it, we are convinced that the Lord is God ; and inflamed with hatred of our lusts and idols, we crucify the flesh with its affections and lusts. And by its influence exhibited in the gospel, false gods and prophets, idolatrous priests, and unclean spirits, are cut off from the land.

“ Elijah’s effectual fervent prayers in behalf of his “ friends, or in opposition to his enemies, availed “ much. Neither death nor life, nor heaven nor “ earth could withstand them. Strange was his removal from his Hebrew brethren to lodge by the “ brook Cherith, and be nourished by ravens,—or “ with the Syrophenician widow, multiplying her “ provision, and restoring her son to life.” Nothing can withstand the all-powerful intercession of our Redeemer. The Father heareth him always.—Through it, he is able to save to the uttermost,—to save alive or destroy. Nor is there any rain or dew upon souls or churches, but according to it. In high sovereignty he removed his favour and ordinances from his Jewish brethren, that he might receive and dwell with polluted ravenous sinners of the Gentiles,—that he might betrothe to himself our accursed
and

and widowed race,—give and greatly bless our provision, satisfy our poor with bread which endures to everlasting life, and quicken us and our offspring who are dead in trespasses and sins.

“ Great was the prophetic power of *Elijah* over the nations. God appointed him to anoint *Ha-zael* king over Syria, *Jehu* king over Israel, and *Elifha* to be prophet in his own room, and to assign them their respective work. After conditionally promising a double share of divine influence to *Elifha*, and miraculously dividing the river Jordan, he was received up into heaven without tasting of death. In vain the young prophets then sought him.—God terribly repented the injuries done to him. Fire from heaven burnt up the captains and troops who attempted hostilely to apprehend him. Bloody ruin pursued the family of *Ahab* and prophets of *Baal*, who persecuted him.” By *Jesus* king's reign, and princes decree justice, even all the judges of the earth. By his providential appointment, the Roman emperors made the Jewish nation like the dust by threshing. At his pleasure he plants or plucks up nations, setteth up and removeth kings. It is his to send forth apostles and prophets and teachers for the work of the ministry;—his to breathe upon them, and endow them with the Holy Ghost the comforter, to teach them all things and guide them into all truth;—and by making them instrumental in the conversion of multitudes, enable them to do greater works, than himself did, by his ministry. Baptized in the waters of Jordan, and passing through the Jordan of death, without seeing corruption, he was gloriously brought again from the dead by the blood of the everlasting covenant,—carried by angels into heaven, and set down at the right-hand of God.—In vain the unbelieving Jews have laboriously looked for another Messiah. But, for their injurious rejection and abuse of *Jesus*, what terrible and destructive calamities

ties have come upon them for seventeen hundred years past ! And what fearful misery and torment, what weeping, wailing and gnashing of teeth shall be their everlasting portion, who hate him and obey not his gospel !

XXIV. Of ELISHA, 1 Kings xix. 19,--21. 2 Kings ii.---ix. xiii. Luke iv. 23,--27.

OUR Saviour's comparifon of himfelf with this and the preceding prophets, forbids me to overlook their typical fignification. " His name fignifies the *enlarged falvation of my potent God*. He " was anointed by and fucceeded the antient Elias. " His call to his office was folemn and his fpiritual " furniture for it was extenfive." Jefus is the enlarged falvation of God to all the ends of the earth, —falvation from the depths of hell to the heights of heaven. He was baptized and preceded by the new-Testament Elias, John Baptift, as his meffenger before his face. Never call to an office was fo folemn, or furniture for the execution of it, fo large as his, whom God called in righteoufnefs, and anointed with the oil of grace and gladnefs above his fellows.

" Elifha began his prophetical work at Jordan. " By multitudes of miracles he manifested his divine " call to it. He divided the fream of Jordan, and " opened for himfelf a paffage. Removing the curfe " he fweetened the bitter waters of Jericho, and " fructified their fields. He provided water for the " perifhing troops of Ifrael, Judah, and Edom, in " the dry defart. He increafed the widow's oil till " fhe could find no more veffels to hold it. He ob- " tained a fon for the barren Shunamite, and reftor- " ed him to life. The very touch of his dead body " quickened another. He rendered wholefome, " poisonous herbs, by a fmall mixture of meal. He " healed

“healed Naaman the Syrian leper, by a seven-fold dipping in Jordan. By throwing in a twig, he caused the iron of a borrowed ax to swim.” In Jordan’s stream Jesus was, by baptism, reception of the Holy Ghost, and attestation from heaven, initiated to his public ministrations; and soon after commenced them. By marvellous works he manifested his mission and power. He divided and went through the floods of his Father’s wrath. He divides the streams of trouble and death for his saints. By his own death he sweetens the bitter water, and fructifies the barren soil of distress, temptation, law charges, and challenges of conscience. In the wilderness of our world, and our destitute cases, he in a supernatural manner makes streams of gospel-doctrines and influences break forth for the relief of thirsty perishing sinners, Jews or Gentiles. He multiplies the oil of his people’s grace, and will multiply the oil of gospel-ordinances till there be no more room to receive it. He makes our barren Gentile world, and will hereafter make you, barren Israel, a joyful mother of sanctified persons and works. Dying, he spiritually quickened the crucified thief. He is the resurrection and the life. Whosoever believeth on him, though he were dead, yet shall he live. By mingling the substantial, but despised food of his word with the most killing temptations or troubles, he renders them wholesome and harmless provision. By repeated washing, not in duties or means of our own devising, but in his blood and spirit, and in the faith of his appointment and powerful influence, our spiritual leprogies are perfectly cured. By applying to his people’s discouraged spirits the gospel-rod of his strength, he makes them swim above the overwhelming waters of trouble.

“Elifha was ardently zealous for the service of God; and great was his pity to destitute, sorrowful, captive, and endangered men. He procured a seasonable refreshment for the Syrians, who

" fought to apprehend or destroy him. By prayer
 " he obtained and seasonably foretold, a surprizing
 " supply for the famished inhabitants of Samaria,
 " whose king had ordered to murder him. He,
 " like his master Elijah, was the strength, the pro-
 " tector, the *chariot* and *horseman* of Israel. In
 " prediction, he appointed the kings and the fate of
 " Israel, and Syria. By dark symbols he gave Je-
 " hoash king of Israel his choice of what victories he
 " would wish over Syria." Our Redeemer is a jea-
 lous God, The zeal of his Father's house did even
 consume and eat him up. In all his people's affliction
 he is afflicted. He that toucheth them, toucheth
 the apple of his eye. He hath prepared of his good-
 ness for the poor. When the poor and needy seek
 water, and there is none, and their tongue faileth
 for thirst, He, the Lord will hear them. God hav-
 ing raised him from the dead, sent him first to bless
 his betrayers and murderers, in turning every one
 of them from their iniquities. He foretold, and by
 means of his intercession, he at Pentecost bestowed
 an unexpected and surprizing supply of spiritual pro-
 vision.—He is the strength, the captain and chariot
 of his people, who fights their battles, protects them
 in safety, and bears them to glory. He assures them
 of victory, makes them through himself more than
 conquerors, teaching their hands to war and their
 fingers to fight. He overturns, overturns, over-
 turns the nations, to make all things work together
 for good to them who love God, and are called ac-
 cording to his purpose.

" Many were the injuries done to Elisha, and fear-
 " fully Jehovah repented them. Two wild bears
 " tore to pieces the accursed children of Bethel who
 " mocked him and his ascended master. A lasting
 " leprosy plagued Gehazi and his posterity, who
 " through covetousness sullied his honour, in tak-
 " ing a reward from Naaman. Blindness seized the
 " Syrian

“ Syrian troops which came to take him prisoner. “ The Hebrew lord, who mocked his prediction of “ plenty, saw it, but never shared of it, being immediately trodden to death by the gatherers of it, “ as they crowded in the gate of Samaria.” More in number, and more grievous were the injuries done to our Lord Jesus Christ; and more tremendous the resentment. Such as mock and despise him, shall have their bands of condemnation and trouble made strong. They shall be rent in pieces, while there is no deliverer. Judas his servant, who thro’ covetousness betrayed him, was cast out, hanged himself, and went to his place. They, who preach his gospel for filthy lucre, shall be clothed with his curse, and die in their sins. Malicious and ill-desighing attenders of his ordinances, are smitten with judicial blindness of mind. Unbelieving revilers of his promised fulness of grace and glory, shall see, but never share of it. Astonishing shame, blindness and misery, plague the Jews, who reviled, apprehended and crucified him, and blasphemed the offers of his grace. They saw the plenty of gospel-ordinances, but being trodden down by Satan and the Roman armies, they did not much share thereof. How gospel-despisers will for ever behold the happiness of saints without sharing it, the day will declare.

XXV. Of JONAH, Jon. i.—iv. Mat. xii. 39, 40.
2 Kings xiv. 25.

IN him is manifested the death, the burial, the resurrection, and the saving virtue of our Redeemer. “ Jonah whose name signifies a *dove*, commanded by God to warn the distant heathens of “ Nineveh, of their impending destruction, if they “ continued impenitent:—fearing that the infinite “ compassion of God might prevent the fulfilment “ of

“ of his prediction, disobediently fled off, by ship,
“ from the church, the land, the presence of God.
“ A terrible storm pursued him : a lot cast by the
“ shipmen marked him the guilty cause of it. By
“ his own advice the reluctant mariners cast him in,
“ to the deep The tempest immediately calmed.”

For our rebellious apostacy from God, the tremendous storm of his vengeance pursued us. The floods wrought, and were tempestuous. The lot, the choice of Jehovah, fell upon the meek, holy, and harmless Jesus, to die for the people. By his own consent, he was plunged into the depths of misery and woe. All his Father's waves and billows of wrath went over him. He came into deep waters, where there was no standing. Protesting to be held innocent, Pilate, with reluctance, condemned him to death. Not with reluctance, but with malicious imprecations that his blood might be on them and their children, the Jews persecuted and murdered him. But it was expedient, that one man should die for the people, that all mankind might not perish. To his death in our stead, did multitudes of Jews and do we his betrayers and murderers owe our eternal salvation. *There is now therefore no condemnation to them who are in Christ Jesus.* The storm is calmed, the winter is past, and the rain is over and gone.

“ A great fish prepared by God immediately swallowed up the plunged prophet, and lodged him
“ three days and three nights, safe in her belly.—
“ On the 3d, she, by the direction of God, vomited
“ him up on dry ground, and at once freed him
“ from the swelling billows, and her own devouring
“ maw.” A grave prepared by God received Jesus Christ from the raging floods of his Father's wrath. Three days and three nights his lifeless corpse lodged in the heart of the earth, but though all torn, all covered with blood and gore, it saw no corruption. Never had death or the grave such a prisoner. Never had death or burial such an effect. O death, he
was

was thy plague! O grave, he was thy destruction! But God would not leave his soul in hell. On the 3d day he sent his angel to open his grave. That huge bellied monster gave him up. Unhurt by it, and fully freed from his Father's wrath, he rose by his own power, swallowed up death in victory, and landed on the safe shore of eternal felicity.

"Jonah was preserved and rescued,—to save an heathen city, turning them from their own evil ways; and, immediately after his deliverance, was anew appointed to warn them of their danger. All obedient, he readily complied, and had amazing success. The Ninevites repented of their sins, and God repented him of the evil which he had threatened." God having raised up his Son Jesus, sent him to bless us in turning us from our iniquities. By his apostles and ministers, he preached to the Gentiles, and opened a great door and effectual. Multitudes were blessed with repentance and forgiveness of sins.

XXVI. Of ELIAKIM, the Jewish Minister of State,
Isa. xxii. 20,—24.

"**HIS** name imports that God raised him up. God called him to his work to rectify what the treacherous Shebna had mismanaged. The happiness of the Jewish nation was entrusted to him, and he promoted it with prudence and zeal." Jesus is the plant of renown, whom God hath raised up. Being set up from everlasting, God, in his incarnation, and in the preaching of the gospel, sends him to restore that which he took not away,—to seek and to save that which was lost in Adam, our antient and treacherous head. *As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.* To him is given all power in heaven and on earth. The government is upon his

his shoulders. *In him it pleased the Father that all fulness should dwell.* He hath the key of David, and openeth that none can shut, and shutteth, that none can open. He is unmoveably fixed as a nail in a sure place, and is his Father's glorious high throne and the place of our sanctuary. The happiness of every saint, is, by God, and by themselves, committed to his trust. And with the most tender care, prudence and zeal, he promotes the welfare of his body, the church.

XXVII. Of DANIEL, Dan. i.—xii. Ezek. xiv. 14. and xxviii. 3.

“ **H**IS name signifies the *judgment of God.*” And for judgment Jesus came into the world. To him God hath committed all judgment, that all men might honour the Son, even as they honour the Father. He will quickly judge the world by this man, whom he hath appointed. “ Daniel’s
 “ righteousness was singular, though insufficient to
 “ deliver either son or daughter besides himself, of
 “ his wicked nation. His wisdom and foresight
 “ were famous. He was high in favour, intimate
 “ in fellowship, and powerful in prayer with God.” Far more singular and efficacious is the everlasting righteousness of our glorious Surety. He bore our sins in his own body on the tree. Sure’y in the Lord have I, the chief of sinners, righteousness and strength. In him shall the seed of Israel be justified and in him shall they glory. Harken unto him, ye stout-hearted and far from righteousness: behold he brings his righteousness near. The Lord is well-pleased for its sake. He hath magnified the law and made it honourable. He abounds towards us in all wisdom and prudence. He alone can open the sealed book of his Father’s purposes, and declare unto us the times, seasons, and events, which Jehovah hath
 put

put in his own power. He is highly favoured of the Lord, his delight, rejoicing always before him, the intimate resident of his bosom,—the God-man greatly beloved,—the powerful advocate, whom he heareth always, and in whom our prayers and services are accepted.

“Through exile, abasement and trouble, Daniel obtained his fame, his honour and authority.” Through his exile from his Father’s throne, thro’ his being the servant of rulers, the despised of men and abhorred of the people, a worm and no man, Jesus obtained his Mediatorial fame, glory and honour. Ought not Christ to have suffered these things, and to enter into his glory? Ought he not to endure the cross, despise the shame, and sit down at the right hand of God, being made perfect thro’ suffering. “Hated, falsely accused, cast into the den of lions and sealed up in it with the king’s seal, Daniel remained unhurt. He was delivered and magnified, and his persecutors fearfully punished.” Hated, falsely accused, reluctantly condemned, maliciously murdered, and sealed up in his grave, Jesus saw no corruption,—swallowed up death in victory, and redeemed us from the power of the grave. O death, where is now thy sting? O grave, where is thy victory?—Rising from the dead, he declared himself to be the Son of God with power, and obtained all authority in heaven and on earth. But wrath came upon his Jewish rejecters and murderers, and shall come upon all his despisers to the uttermost. Fearfully they are, or shall be cast down, and torn to pieces before they come at the bottom of the den,—the lake of fire and brimstone prepared for the devil and his angels.

XXVIII. Of ZERUBBABEL, Ezra iv. v. Hag. i. 14.
and ii. 23. Zech. iv. 6,—10.

“ **H**IS name denotes him *melted*, or a *stranger*
 “ *in Babylon*. He was the honoured prince
 “ of the children of Judah,—God’s chosen captain,
 “ the signet on his right hand, supported and ani-
 “ mated by him. He led the Jews from their Chal-
 “ dean bondage to their own country. Not by
 “ might, nor by power, but by God’s Spirit, he
 “ subdued every mountainous difficulty; and even
 “ in troublous times reared up the second temple,
 “ with shoutings of *Grace, grace unto it.*” What a
 stranger was the adored Immanuel in our confused,
 enslaving and idolatrous world! Great is the myste-
 ry of godliness, God made manifest in the flesh!
 And how *melted as the wax* was his heart!—What a
 mighty prince is the Lion of the tribe of Judah,
 chosen, raised up, and supported by his Father, and
 infinitely dear to him as the signet on his right-hand.
 He redeems and leads forth his people from heathen-
 ish and popish corruptions and slavery, and from an
 evil world, an unregenerate state and every woful
 condition. Not by carnal influence, but by the ef-
 fusion of the Holy Ghost, he conquers every diffi-
 culty; and with shoutings of Grace, grace, he lays
 the foundation, and rears up the temple of his body
 the church,—builds up, and adorns every member
 with the beauties of holiness, till they become with-
 out spot or wrinkle, or any such thing.

XXIX. Of JESHUA or JOSHUA the son of Jozadak,
Ezra iv. v. and ii. 2. Zech. iii. vi.

“ **W**HILE this noted high priest stood before
 “ the angel clothed with filthy garments,
 Satan

“ stood at his right hand to resist him, but was di-
 “ vinely repulsed.—Joshua was arrayed in pure and
 “ glorious apparel. He and his fellow-priests were
 “ men wondered at, and had crowns of gold and sil-
 “ ver prepared for them, and places to walk among
 “ Jehovah’s attendants.” When Jesus the high
 priest and restorer of his church appeared in the like-
 ness of sinful flesh, and with our iniquities imputed
 to him, and our curses and punishments laid on him,
 Satan assaulted him with his most horrid temptations,
 but was divinely repulsed. He magnified the law
 and made it honourable; he exchanged his filthy
 garments for the glorious robes of everlasting righ-
 teousness and honour. He and his saints, though
 worthy of admiration, are often hated and set up as
 signs to be spoken against. But crowns of glory, life
 and righteousness,—mansions of pleasures at God’s
 right hand, and his unceasing high praises, await
 them in heaven. God shall dwell among them, and
 walk among them, and be their God.

XXX. Of JOHN BAPTIST, Luke i. iii. Mat. iii.
 xiv. John i. iii.

THIS famed Harbinger of Jesus Christ also per-
 tained to the typical period. “ God gave
 “ him his name; and it imports *the grace and favour*
 “ *of the Lord*. His birth was long desired, divinely
 “ foretold, marvellous and gladdening. The dumb-
 “ ness of his priestly father betokened its approach,
 “ and the restoration of his speech succeeded it.”
 Was ever name more divinely imposed, or so richly
 freighted with the grace and favour of God, as the
Saviour, Christ, the Lord? Was ever birth so ear-
 nestly desired? Oh, said every antient saint, that
 thou wert as my brother! In what multitudes of
 promises was it foretold! These the saints were
 persuaded of, and embraced, and saw Jesus’ day afar
 off,

off, and were glad. Was ever birth so marvellous as that a virgin should conceive and bring forth a son who is God over all, blessed for ever?—or more gladdening than his, who is the consolation of Israel, and the salvation of God to all the ends of the earth. He came to bring back his captivity. Let Jacob greatly rejoice, and the Gentiles sing. His birth, life and death struck dumb the Levitical priesthood, abolishing it in his flesh, that in these last days God might speak to us by his Son. Or should I say, they opened its mouth, being a clear practical explication of it.

“ John was sanctified to his office from his mother’s womb. He waxed strong in spirit, but remained in the desert, till the day of his shewing unto Israel. Then he preached with knowledge and zeal : he faithfully reprov’d and baptized multitudes of apparently penitent Jews, at the streams of Jordan and brooks of Enon. Having, for a season, continued a burning and a shining light, he sealed his doctrines with his blood.” Being born *that holy thing*, Jesus gradually increased in wisdom and grace. God gave not the Spirit by measure unto him. After finishing a private life of thirty years in wicked Nazareth, he publicly taught as one having authority. How important were his instructions ! and how pungent his rebukes ! For this end, he was born to bear witness of the truth, and to seal every article of it with his blood. In the streams of his meritorious righteousness and sanctifying spirit, he baptizeth millions of sinful men, consecrates them to the service of God, and enables them to bring forth fruits meet for repentance.—And in thy burning and shining light, O Jesus, we are willing to rejoice not merely for a season, but for ever. The Lord shall be our everlasting light, and our God our glory.

B O O K S E C O N D.

Of Typical *Classes* and *Orders* of MEN.

I. *Of the ISRAELITES in general*, Heb. xi. 11, 12. Exod. i. ii. xiii. xiv. xvi. xvii. xix. Num. i. — xxxvi. Deut. iv. — ix. and xxvi. 5, — 9. Romans ix. 4, 5.

MIGHT we not consider these descendents of Jacob as figures of Jesus Christ? Like them, He is the chosen of God, the glorious child of promise, the peculiar care of heaven, God's son whom he called out of Egypt, his servant Israel, in whom he will be glorified, — They were certainly emblems of the nations of them who are saved, particularly under the gospel. "The Israelites were meanly descended—from a *Syrian ready to perish*. Their parents were no better in themselves before God than the accursed Amorites or Hittites. They were all the offspring of twelve men, who had sprung from a root as good as dead. They were all children of the promises made to Abraham." What is the birth and the nativity of Israel according to the Spirit? They are by nature children of a perishing covenant-breaker, — children of devils, disobedience, and wrath, even as others. They are all the spiritual offspring, the fruit of the soul-travel of Jesus Christ, who was dead and is alive for evermore. His death is the cause of their life and happiness. They are like Isaac children of the promise, savingly conceived, begotten, and nourished by it. And by faith

faith in it they are all the children of God in Christ Jesus.

“ The Israelites were once the fewest of all people. Nor was ever their number comparable to that of the Gentiles. They chiefly increased under the Egyptian oppression, till they became like the sand by the sea shore in multitude. Their frequent murmuring under trials, and relapsing into idolatry, manifest that they were a stiff-necked and rebellious people. Not for their righteousness, but for his name’s sake, the Lord brought them into the promised land.” Not to the multitudes of mankind, but to his little flock, it is the Father’s good pleasure to give the heavenly kingdom, who, the more they are oppressed and persecuted, the more they grow ;—and even in troublous times increase into a great company, which no man can number.—And how rebellious the men, for whom the ascended Jesus received gifts ! How often our foolishness perverteth our way, and our heart fretteth against the Lord. We commit two great evils, whorishly forsaking the Lord the fountain of living waters, and with accursed labour hewing out to ourselves broken cisterns which can hold no water. How often for the iniquity of our covetousness is he wroth, hides himself, and smites us ; and yet we go on frowardly in the way of our heart. Not for our sakes, but for his own name’s sake, doth God shew us any favour.

“ The Israelites were a singularly distressed people. Having chosen them out of all the families of the earth, God peculiarly punished them for all their iniquities. Hence how many their plagues in the wilderness, and the famines, pestilences and wars which they suffered in Canaan !” To what thralldom and trouble hath the true church been always exposed ! How have heathens, anti-christians, heretics, and carnal professors, plotted and combined to cut her off, and cause her remembrance

brance cease from among men ! From what spiritual bondage are the saints redeemed ! To what oppression by inward corruptions,—what fore plagues and of long continuance,—what restless tossing and wandering,—what enemies strong and lively, are they they exposed, while on earth !—Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Through much tribulation, we must enter into the kingdom of God. But let us take to us the whole armour of God, that we may be able to stand in the evil day. Let us do all to stand. Notwithstanding all the wiles and fiery darts of the devil, let us be strong in the Lord, and in the power of his might ; for he hath said, *I will never leave you nor forsake you.*

“ Kind was Jehovah’s watchful care of the Hebrew nation. Marvellously he protected, provided for, supported and delivered them. Happy wast thou, O Israel, a people saved by the Lord ! He was the shield of thy help, and the sword of thine excellency. The God of Jacob was thy refuge, and underneath thee were the everlasting arms. He took your shoulders from burdens, and your hands from pots. When ye travelled thro’ the flood on foot, then ye were glad in him ; for, by a strong hand and a stretched out arm, he redeemed you from all adversities.” Let us, O ye ransomed, bless the Lord, who keepeth us, and neither slumbers nor sleeps. We are preserved in Christ Jesus, kept by his mighty power through faith unto salvation. None can pluck us out of his hand. A thousand may fall at our side, and ten thousand at our right-hand,—but it shall not come near us. Only we shall see with our eyes, and behold the reward of the wicked ;—for we made the Lord our refuge, even the Most High our habitation. Though we have lain among the pots of distress and defilement, the imputation of a Saviour’s righteousness, and our being made partakers of a divine nature, render

der us as the wings of a dove covered with silver and yellow gold,—white as snow in Salmon. Our shoulders are taken from burdens of law-curses and legal and ceremonial services. Every burden of trouble and care being cast on the Lord, he sustains us.—When we travel through floods and waste howling deserts of temptations and sorrows, he alone leads and supports us. By a strong hand and stretched out arm, he shall quickly redeem us from all our iniquities, and all the miseries which attend them.

“The Israelites were an *holy nation*, a *peculiar people* separated to the service of God,—a people dwelling alone, and not reckoned among the nations,—but *well ordered* and goodly were their tents. Their glory was like the firstling of the herd, and their strength as the strength of the unicorn. And how *permanent*, dwelling from generation to generation.” Believers are an *holy nation*, sanctified by God the Father, and called; sanctified by, and saints in Christ Jesus. Some of them were adulterers, fornicators, murderers, thieves, extortioners, idolators, effeminate, or abusers of themselves with mankind; but they are washed, they are sanctified, they are justified, in the name of the Lord Jesus, and by the Spirit of their God.—Not by works of righteousness which we have done, but according to his mercy hath he saved us, by the *washing of regeneration, and renewing of the Holy Ghost*. In this world they dwell alone, in the secret place of the Most High; they go out from among the wicked and are separated. For what communion hath Christ with Belial? What fellowship hath light with darkness? How wisely ordered are their stations and lot? How comely for brethren to dwell together in unity! How goodly are their tents of ordinances, and tabernacles of spiritually delightful frames! How delightfully shall their glory for ever increase! Knowing their God, they are strong and

do exploits. In him they are more excellent than their neighbours, and higher than Agag. Their head shall quickly be lifted up above all their enemies; and they shall be caught up to meet the Lord in the air; and shall sit with him for ever on his throne.—His church is like mount Zion, which can never be moved. Her king is in the midst of her, therefore race unto race shall praise his name; the fathers unto the children shall declare his truth. Amidst the overthrow of nations, and all the attempts of hell and earth to destroy her, our gospel Judah shall dwell for ever, and our new Jerusalem from generation to generation.

“The Israelites’ laws, customs and manner of worship were heavenly and singular, which doubtless exposed them to the derision of the heathens around them.” The laws and customs of the Gospel church are divine and different from those of the world. At their peril, Antichristian and carnal professors attempt to model her or her oracles, offices, or ordinances, after the fashion of earthly kingdoms. Take heed, ye Redeemed, to observe Christ’s commandments. Ye shall not add thereto nor diminish from them. Whether you eat or drink or whatever ye do, do all to the glory of God. Your manners and customs are truly singular. Ye are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, having no confidence in the flesh. Be not therefore conformed to the world, but be transformed in the renewing of your minds. Love not the world, nor the things of the world; for all that is in the world is the lust of the flesh, the lust of the eye, and the pride of life. If any man love the world, the love of the Father is not in him. Save yourselves from this adulterous and froward generation. Arm yourselves against their reproach, their wondering that you run not with them into the same excess of riot. Blessed

are ye, when they persecute and speak all manner of evil against you falsely, for Jesus' sake.

“ Great and many were the privileges of the Israelites. God gave them bread from heaven to eat, and supplied them with water from the flinty rocks, to drink. To them pertained *the adoption*. God loved them, because he loved them, and chose them to be his peculiar children and kingdom of priests.—To them pertained *the glory*, the symbols of God's presence, the ark, the tabernacle, and the temple, and their furniture. To them pertained *the giving of the law*. God spake to them out of the midst of the fire, and gave them his commandments written on tables of stone. To them pertained *the covenant* of church-relation to God and of national dedication to him as their king. To them belonged the service, the sacrifices, festivals, and purifications. To them pertained the promises of victory over their enemies, and of the quiet possession of Canaan, the land which flowed with milk and honey.” How many and glorious are the privileges of the gospel-church! God gives her his Christ, whose flesh is meat indeed, and whose blood is drink indeed. He gives her abundant streams of instituted ordinances, inspired revelations, and supernatural influences. He sovereignly chose her members to be his people, and bestows upon them the symbols of his presence. He gives them his covenant, his laws, his statutes, and whole form of evangelic service. To them the law not of works, but of faith, comes out of Zion. To them pertains the promise of victory over every malignant enemy, heathenish, popish, heretical or profane, and of a fixed and happy rest in the new covenant, the millennial and eternal state.—And how many and great are the privileges of the redeemed of the Lord! Bread shall be given us, and our water shall be sure. The Father giveth us the true bread from heaven. When we poor and needy seek
water

water, and there is none, and our tongue faileth for thirst, the Lord will hear us; the God of Jacob will not forsake us. He will open rivers of saving influence in the wilderness, and streams in the desert. To us pertains the adoption to be the peculiar people of God, the sons and daughters of the Almighty. Not of works lest any man should boast. But finding us in the most loathsome and destitute and perishing condition, he loved us because he loved us. Of his own will he begat us, with his word of truth. And as a father pitieth his children, so the Lord pitieth them that fear him. Being near unto God, we behold, and to us pertains the whole glory of the word made flesh, and dwelling among us. To us he hath given *the law* in the hand of a Mediator, and written it on the fleshly tables of our heart. To us he hath shewed and put the everlasting covenant well ordered in all things and sure, and we became his. He is our God, our Judge, our Lawgiver and our King, and he will save us. It is ours to worship the Lord of hosts in spirit and in truth,—to offer ourselves unto God, which is our reasonable service,—to celebrate the sacred festivals of sacramental and other fellowship with God, and keep the feast of fat things. To us belong the promises of spiritual victory over our own spirits, our sinful lusts, and over Satan, the world, and death; and of a happy entrance into that rest which remaineth for the people of God.

II. *Of their FIRST-BORN MALE CHILDREN*, Exod. xiii. 2, 11,—16. and xxii. 29. and xxxiv. 19. Num. iii. 45,—51. and viii. 16. and xviii. 15, 16. Deut. xxi. 16, 17.

“THEY were typical of Him who is the *first-born among many brethren*. They were a memorial of their father’s redemption from Egypt,
M 2 “the

"the beginning of their father's strength, and the
 "mean of preserving his name, and the honour of
 "his family, and of procuring a blessing on it. To
 "them pertained their father's principal blessing; a
 "double portion of his inheritance, the headship,
 "and perhaps originally the priesthood of the fami-
 "ly." Jesus Christ is the grand mean and glorious
 memorial, the Alpha and Omega of our redemption.
 It is my great consolation to know that my Redeemer
 liveth. He is his Father's first, his only begot-
 ten Son. The Mediatorial constitution of his person
 and office is the first, the chief display of his Father's
 love, wisdom and strength; He is the glory, the *i-*
mage of the invisible God, by which his brightness and
 honour are manifested to men. He is the ornament
 of our race; and hath in all things the pre-eminence.
 —For our sakes he sanctified himself to God, thro'
 curses and death, that the blessing of Abraham might
 come upon us Gentiles, and we might be blessed in
 him with all spiritual blessings in heavenly places.—
 His Father *blessed him for ever and ever*, made him
most blessed, and set him up to be manifold blessings
 to men. He loved him and gave all things into his
 hand;—gave him the heathen for his inheritance,
 and the uttermost ends of the earth for a possession.
 A willing people shall come to him in the day of his
 power, and shall worship him in the beauties of ho-
 linefs. All that go down to the dust shall bow be-
 fore him, and he shall be the governor among the
 nations, King of kings and Lord of lords. He is
 the head, the high-priest over the house of God.
 In this my elder brother's robes of righteousness,
 let me draw near to God; so shall I be to him a sweet
 favour of Christ; and blessing he shall bless me.

But these *first-born* more plainly figured out the
 redeemed first-born to God from among men. Be-
 ing all as an unclean thing and our righteousness as
 filthy rags, we are redeemed from our vain conver-
 sation, and our beastly lusts, not by corruptible things

as silver and gold, but with the precious blood of Christ. We are everlasting memorials of what the Lord did, not in the fields of Zoan, at the Red sea, or in the brooks of Arnon, but in the stable of Bethlehem, the garden of Gethsemane, or the place of a skull. We are the beginning of his strength, early predestinated to be conformed to his image, begotten again to a lively hope by his resurrection, and according to the exceeding greatness of his might. In saying, I am the Lord's, and furnaming ourselves by the God of Israel, we honourably continue his name. By grace we are the excellent ones of the earth, the holy seed, the substance of lands, the honour of our kind, and a blessing to it,—for whose sakes mercies are granted, and days of trouble are shortened. We are blessed above our fellows, to the utmost bound of the everlasting hills. We possess both heaven and earth; are heirs of God and joint heirs with Christ. God himself is our goodly heritage. Now, and in the morning of the resurrection, we have dominion over the wicked. And to him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, even the Father, be glory, and dominion for ever. Amen.

III. *Of the KINSMEN-REDEEMERS, Lev. xxv. 25. Num. xxxv. 19,—28. Ruth iv. 1,—10.*

THESE antient GOELS were manifest types of our living Redeemer, who shall stand at the latter day upon the earth. "The ancient Go-
"EL behoved to be near of kin, that the right of
"redemption might be his. If an impoverished
"Hebrew sold his inheritance, the Goel was to re-
"deem it, if he could. If the destitute Hebrew sold
"himself for a slave, the Goel was to ransom him
"back. If an Hebrew was murdered, the Goel
"was to avenge his blood. If a married Hebrew di-
"ed

“ed childless, the Goel, at least if he was unmarried, was to marry the widow, and raise up seed unto his deceased kinsman.” When, for one morsel of forbidden fruit, we had sold our sole eternal happiness, no angel daring to redeem it, for fear of losing his own,—Jesus becoming bone of our bone, and flesh of our flesh, recovered it with the infinite price of his obedience and sufferings. The gift God is eternal life through Jesus Christ our Lord. —When we had sold ourselves for nought to the sordid slavery of the broken law, and of our sinful lusts, and Satan and the world, he, in love and pity, redeemed us from our bondage,—to God by his blood. He served and suffered, the just for the unjust, that he might bring us to God,—justify our persons, renew our nature, and so make us free indeed,—when Satan and sin, those murderers from the beginning, had shed our blood, and the world and death had joined them as their accomplices,—the day of vengeance was in Jesus’ heart, and the year of his redeemed came. He trode down the murderers in his anger and trampled them in his fury. Being made sin for us, harassed by Satan, and hated and crucified by the world, he finished transgression, and made an end of sin, overcame the world, and through death swallowed it up in victory and destroyed him that hath the power of it. Nor can the broken law, that strength of sin, be to them any support or city of refuge. It was magnified, therefore shall the lawful captive be delivered and his blood avenged. In vain they attend us in our flight to Jesus as our city of refuge. From God’s altar he will drag them out, and dip his vesture in their blood.—But, O wicked men, who injure his saints, flee with speed to Jesus. If you are found without him, you must be cursed to everlasting fire prepared for the devil and his angels. He will accept of no ransom. Whatever you do to the least of his brethren, he takes it as done to himself.—Being dead in trespasses and sins, we had left

a bro-

them

B. II. *Of Younger Brothers of such as died childless.* 97

a broken covenant, without any proper child of obedience. The law being weak and dead though the flesh, human nature was left a desolate widow without any child of righteous persons or truly good works. Nothing remained but conceiving of mischief and bringing forth of falsehood. Before the fulness of time came, primitive revelation had almost died out, and left the heathen world in a most ignorant, barren and destitute condition. Kind, to astonishment, Jesus espoused our broken covenant, taking all its demands on himself,—espoused our widowed nature, uniting it to his godhead. In it he raised up an offspring of law-magnifying righteousness, travelling in pain and bringing forth many sons and daughters to glory. Kindly he betrothes our persons to himself in righteousness, faithfulness and mercies, and renders us fruitful in good works.—And rejoice, thou widowed Gentile world, for more are thy children of promise, than of the long married Jewish church. Thy Maker is thy husband, the Lord of hosts is his name; the God of the whole earth shall he be called.

IV. *Of the YOUNGER BROTHERS, of such as died childless,--Deut xxv. 5,--10.*

“IF unmarried, the law obliged a younger brother to marry the widow of an elder, who had died childless, and to raise up seed to him. If he refused, the widow publicly spat in his face, and loosed his shoe. In contempt, his family was called *the house of him who had his shoe loosed*.” When Jesus, our elder-brother, died and retired to glory, no multitudes had been born to God by his gospel ministrations. Apostles, ministers, and private Christians, must therefore cleave to his church, when left without his bodily presence, and labour to bring forth spiritual children to him, bearing his image

image and heirs of his riches. With public and everlasting shame and contempt, shall they be clothed, who decline the honourable work, and go about to establish their own righteousness and honour. Before angels and men, it shall be publicly manifested, that their feet were never shod with the preparation of the gospel of peace. Christ shall ignominiously disclaim them as workers of iniquity. They shall be driven from his presence, and leave their name for a curse unto his chosen. The church which they affronted, and the souls which they ruined, shall curse them with a grievous curse: *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*

V. *Of VOLUNTARY BOND SERVANTS,—Exod. xxi. 5, 6. Deut. xv. 12,—18.*

“ **A**FTER an Hebrew had served his master six years, he was to be set free; and if faithful, to receive a present to help him to set up for himself. But, if love to his master, his wife, or his children, whom he behoved to leave behind, influenced him to refuse his freedom, his ear was bored with an awl and fixed to his master’s door post, in token that he was bound to serve him for life.” Though he was in the form of God, and thought it no robbery to be equal with God, Jesus took upon him the form of a *bond servant*. Love to his Father as a master, love to his unworthy Spouse the church, and love to his chosen seed,—love to us sinners of the Gentiles, made him become our Mediator and Surety. By his Father’s demand and acceptance of his obligation to obey and suffer in our stead, his ear was bored in the council of peace. In God’s preparing for him an obedient manhood united to his divine person, it was bored in his incarnation.—And how infinitely laborious and faithful

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faithful his service ! In debased work, he was obedient unto death, even the death of the cross. Having finished it, he as man and Mediator is for ever subject to him who put all things under his feet, that God may be ALL and in ALL.—Let us, O redeemed, imitate these voluntary bond servants. Let love to Jesus our Master, love to his church, and love to our own graces and children, determine us for ever to abide in his house. By causing us hear-ken and hear for the time to come, and by arresting our heart with his loving kindness, let him bore our ear, and make our whole heart cry out, *Truly I am thy servant ; I am thy servant, thou hast loosed my bands.*

VI. *Of the HANGED MALEFACTORS of Israel,*
Deut. xxi. 22, 23. Gal. iii. 13.

NEVER durst I have thought those typical of our incarnate God, had not inspiration expressly applied to him their curse. “Guilt closely clave to them. It was not merely ceremonially transferred. Being loaded with a curse, they expired hanging on a tree, as public memorials of the danger of sin and of its entrance by forbidden fruit.—To mark the law satisfied, and to prevent the defilement of the land, they were taken down and buried, the very day of their death.” How closely our iniquities imputed, took hold of, and clave to our Redeemer, and pressed him down till he was amazed and very heavy, exceeding sorrowful even unto death, troubled in soul till he knew not what to say. To punish our eating of forbidden fruit, and mark sin *the abominable thing*,—God, blessed for ever, was made sin for us, *made a curse*, and as a malefactor nailed to a tree, and hung up a public spectacle to angels and men. *Christ hath redeemed us from the curse of the law, being made a curse for us,*

us, as it is written, *Cursed is every one that hangeth on a tree.* By his crucifixion, the iniquity of the land was purged away in one day, and the blessing of Abraham, the inheritance incorruptible and undefiled was purchased for us.—The law being fulfilled and magnified by his death, he was that very day taken down, and honourably buried.

VII. *Of the SOJOURNING STRANGERS not Canaanites,* Exod. xxii. 21. and xii. 48, 49. Lev. xix. 10. Num. xv. 4. and xix. 10. and xxxv. 15. Deut. x. 18, 19. &c.

“ **N**ONE was to oppress or vex, but to love
 “ and tenderly relieve them, as the fatherless
 “ and widows. They were allowed to enter into
 “ covenant with God,—to receive his badge of cir-
 “ cumcision and eat his passover,—to hear the
 “ words of his law,—bring their offerings to his
 “ temple, and to flee to his cities of refuge; and
 “ to most of the Hebrew laws were they in subjec-
 “ tion.” No doubt, this inculcated benevolence to
 strangers, chiefly of the household of faith. But be-
 hold, as in a glass, God’s antient thoughts of mer-
 cy towards us Gentiles, who at that time, were
 without Christ, aliens from the commonwealth of
 Israel, strangers to the covenants of promise, hav-
 ing no hope and without God in the world! Herein
 he manifested his loving us from the pit of destruc-
 tion, relieving us in our distress and poverty,—
 bringing us into covenant with him, circumcising
 our heart to love him, feasting us on his Son, the
 true passover;—his opening for us the door, the
 hearing of faith, and causing us bring pure offerings
 of righteousness;—his receiving us into the gospel-
 city of refuge, and giving us his statutes and laws,
 and building us up on the foundation of the pro-
 phets

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phets and apostles, Jesus Christ himself being the chief corner stone.

VIII. *Of the EXTRAORDINARY JUDGES,* Judges

ii.—xvi. 1 Sam. i.—viii. and xii. 11. Neh. ix. 27.

Acts xiii. 20. Heb. xi. 32,—34.

IN their solemn call to deliver their nation from that misery which their sins had incurred; in their divine qualification for their work, and in their remarkable success in it, they prefigured Jesus Christ our necessary, divinely called, well-qualified and successful deliverer and judge.

IX. *Of the KINGS of DAVID'S FAMILY,* 1 Sam.

vii. x. xi. xiii. xv. xvi. 1 Kings i. 39. 2 Kings xi.

12. and xxiii. and xxxiii. 30. Deut. xvii. 14,—20.

THEIR office was occasioned by the Hebrews rebellious rejection of the government of God. They were taken from among their brethren, and were never to exalt themselves above them. Not in each of their persons, but in David their parental chief, they were called by God, and had their throne secured by a lasting covenant of royalty. When their title appeared dubious, they were installed by solemn unction. Each of them was to write for himself a copy of Moses' laws, and to attend to it in his whole management. Sitting on the Lord's throne, they were to fight the Lord's battles, rule his people, and repress his obstinate enemies." By our rejection of God's primitive government, Jesus' Mediatorial reign was occasioned. Because the nations are wicked and angry, he takes to him his great power and manifestly reigns in his church. He is our brother, who sucked the breasts of our mother,

meek, lowly, and having salvation. By everlasting covenant, God hath set him king upon his holy hill of Zion. To the Son he said, *Thy throne, O God, is for ever, a sceptre of righteousness is the sceptre of thy kingdom.* To prevent every doubt, he is anointed with the oil of gladness above his fellows.—God's law is written in his heart. It is his meat and drink to do his Father's will, and to finish his work. Being enthroned with his Father, he rules his holy nation, having all his saints in his hand. He wars against and roots out their enemies, destroys the works of the devil, and wounds the head of such as go on in their trespasses;—but giveth gifts unto men, even to the rebellious, that God the Lord may dwell among them.

These Hebrew kings were also figures of the saints whose horrid rebellion is the astonishing occasion of their reigning in life by Jesus Christ,—of their being washed and made kings and priests unto God.—Where sin abounded, grace did much more abound, that as sin had reigned unto death, so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. Being taken from among their fellow-children of disobedience and wrath, why should they boast of that which they have freely received? By an everlasting covenant, and a divine enthronement, Jesus makes them kings, and he that anointeth them is God. He puts his law into their heart, and writes it in their inward parts. They ought to hide his word in their heart, have it dwelling in them richly, and to transcribe a fair copy of it, in their whole conversation. Sitting with Christ on his throne, they rule their own spirit, body and family, and reign on the earth,—fight the Lord's battles, overcome the world, resist the devil, wrestle with principalities and powers,—with the rulers of the darkness of this world,—with spiritual wickedness in high places;—crucify the flesh with its affec-

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tions and lusts, and mortify the deeds of the body, that they may live.

X. *Of the HOLY PROPHETS*, Isa. vi. Jer. i. Ezek. ii. xl. Heb. i. 1. Isa. i. to Mal. iv. 2 Chronicles xxxvi. 15, 16, 17. Mat. xxiii. 34, 35.

THEIR mission was divine, and their furniture from the Father of lights. Adhering to his inspired direction, they explained his laws, attested his doctrines, revealed his purposes, declared his promises, denounced his threatenings, and directed his people; and were often signs and wonders to men. They were often fearfully abused and persecuted, and severely God avenged the wrongs that were done them." In all, they were typical of our great prophet Jesus Christ. Him his Father sanctified and sent into the world, furnished with all the treasures of wisdom and knowledge, with the Spirit above measure,—and anointed him to be the light of the world, to open the blind eyes, preach liberty to the captives, and proclaim the acceptable year of the Lord. Him hath God appointed an *Interpreter*, one among a thousand to explain his oracles,—a *Witness* to attest his truths,—a *Seer* to reveal his purposes,—a *Preacher* to proclaim his promises and denounce his threatenings. God who at sundry times, and in divers manners, spake unto our fathers by the prophets, hath in these last days spoken to us by his Son; and every inspired oracle is the revelation of Jesus Christ. He adheres precisely to his Father's direction. Nothing but what he hath seen and heard with him, declareth he unto us. In his person, sufferings, and glory, he is a sign and wonder to angels and men. The Jews basely abused his person and message; antichristians conceal, corrupt, add to, and diminish from, his word. Ignorant unbelievers hate his instructions and refuse to
 hearken

hearken to his voice. But, how shall they escape, who refuse him that speaketh from heaven, and neglect so great a salvation, which was first spoken by our Lord? They shall be cut off in their sins; and wrath shall come upon them to the uttermost. They are a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. He shall be revealed from heaven in flaming fire, to take vengeance upon them, who know not God, and who obey not the gospel.

These prophets also figured out the saints,—who are called to the fellowship of God's Son,—are furnished with his Spirit, understand the secrets of his covenant, know his will, bear witness to his truth, are the light of the world, and to whom are shown things to come. In their afflictions, they are tokens of what dreadful miseries the wicked may expect in hell. In their pleasant frames, they are preludes of what may be expected in heaven. They are often basely treated in this world. And how fearful his resentment of their wrong, who hath said, *Vengeance is mine, and I will repay it!* Bearing injuries with patience, let us never avenge ourselves, but commit our cause to that righteous judge, who hath said, *Touch not mine anointed, and do my prophets no harm.*

XI. *Of the NAZARITES, Num. vi. Judg. xiii. 4, 5.*

THEY were typical of our great Nazarene, who was crowned,—who was separated from his brethren. “They were voluntarily and solemnly separated to the peculiar service of God. They drank no wine nor strong drink, nor used any thing which came of the grapes,—nor did they defile themselves for their nearest relations.” When God would not accept sacrifices and offerings, as an atonement for sin, Jesus engaged his heart to approach

proach unto him, saying, *Lo I come, I delight to do thy will, O my God*—In his debasement, he partook not of the delicacies of common life,—nor was his mind intoxicated with carnal pleasures or cares. He was despised and rejected of men,—a man of sorrows and acquainted with griefs,—stricken, smitten of God and afflicted. No partial affection for near relations according to the flesh, diverted him from his proper work; nor did his surety-connexion with sinners, or his reception of the most profligate, fully his perfect, his infinite purity.

“The hair of a Nazarite was to be let grow all the days of his separation. If he broke his vow, he was to shave off all his hair, and having offered two turtle doves or two young pigeons, the one for a sin-offering, and the other for a burnt-offering, he was to begin anew the fulfilment of his vow, the former partial performance going for nothing.” Hairs are tokens of subjection,—emblems of saints and of good works. In the whole course of Jesus’ obedience unto death, the tokens of his perfect subjection to his Father constantly continued and increased. Being planted in him as their head, saints grow up and flourish in good works. His righteousness was constant and complete; and nothing but a divine righteousness finished without a breach, could honour God, or ransom our soul.

“Having fulfilled his vow, a Nazarite offered a ewe-lamb for a sin-offering, to expiate his unknown violations of it,—an he-lamb for a burnt-offering to obtain God’s acceptance of his service,—and a ram for a peace-offering, to testify his thankfulness to God, who had enabled him to perform it.” In finishing his obedience, Jesus gave himself, by suffering and death, to atone for our sin, satisfy the justice of God, purchase peace and joy, and prepare nourishment for us. “On this occasion, he cut off the hair of his separation, and burnt it under the pot, in which the flesh of the peace-offering was
“boiled

“boiled,—or on the altar under the fat of it.” Having made peace through the blood of his cross, Jesus laid aside every mark of his humbled subjection to God as an angry judge. Having by himself purged away our sins, he sat down on the right-hand of God. No more we see him giving his back to the smiters, or his cheeks to them that plucked off the hair,—exposed to shame and spitting. But he is full of joy, and crowned with glory and honour. By his bleeding, dying, purifying and nourishing loving-kindness, we, the hairs of his head, who are upon him as purple, are purged from dead works to serve the living God. It inflames our hearts with holy affection and zeal, and constraineth us to every holy duty. For we thus judge, that if Christ died for all, we should not henceforth live to ourselves, but to him who died and rose again.

These Nazarites were also emblematical of the saints. By Jehovah’s purpose, by the death of his Son, by the effectual call of the Spirit, and by self-dedication they are set apart to the service of God. They renounce the pleasures of sin, and take heed not to be drunk with wine in which there is excess, but filled with the Holy Spirit; and beware of being overcharged with surfeiting or drunkenness, or with the carnal joys or cares of this life. They grow in grace, and in the knowledge of the Lord Jesus Christ,—grow in all the fruits of righteousness as tokens of their continued subjection to God,—steadfast, unmoveable, always abounding in the work of the Lord. —Ye redeemed, never indulge excessive sorrow for worldly relations or enjoyments. Prefer not the nearest to the service of Christ. Abhor the vain conversation, or false doctrine, received by tradition from the fathers. As often as you stumble into any breach of your vow, renounce all your own righteousness, apply Jesus’ blood, which cleanseth from all sin. Grieved for the guilt and hurt of your treachery, ply your duty with fresh vigour, forgetting

ting the things which are behind, reaching forth unto those which are before. Having done all, humbly acknowledge yourselves *unprofitable servants*. Let the sin-expiating, the justice-satisfying, and peace-procuring blood of Jesus, be the foundation of your comfort and salvation. Presume not to present your good works before God, but as covered with it.

XII. Of the NETHINIMS, Josh. ix. 22,—27. 1
Chron. ix. 2. Ezra ii. 58.

“THEY consisted of the Gibeonites, whom Joshua devoted to the service of the tabernacle as *hewers of wood* to burn the sacrifices, and *drawers of water* to wash them, and of others GIVEN or devoted to the like work. They willingly submitted to their humble employment, and in it were near unto God.” They typified our humbled Saviour.—For our treachery and dissimulation, he was made sin, cursed with a grievous curse, and made a servant of servants unto his brethren. Great was his nearness to God, being always with him. Willingly he undertook his work, and was infinitely useful in it. He prepared himself to be our all-glorious sacrifice. He furnisheth every minister and saint, and enables them to offer their good works. These his love inflames and excites, and his blood purgeth from sin.

These GIVEN ONES were emblems of gospel-ministers, who are the devoted servants of our glorious High priest,—are set in the church for the edification of her worshippers,—and who, condescending to the weak, become all things to all men, that they may gain some; and who, amidst their painful labours, live near to God’s altar, and promote the zealous and pure worshipping of him, being wholly given to his word and to prayer.—They might be

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figures

figures of Gentile believers, who through Jesus' bearing of the curse, are devoted to the service of God, having greater boldness of access than the ancient Jews,—are a people near unto him;—though sometimes afar off, are brought near by his blood. —They reckon nothing in his service too mean; and value a day in his courts more than a thousand, and to be door-keepers in his house, rather than to dwell in tents of wickedness.—They count all things but loss and dung to win Christ, deny themselves, take up their cross and follow him, and provoke one another to love and to good works.

XIII. *Of the LEVITES*, Exod. xxxii. 27,---29. Mal. ii. 5, 6. Num. iii. iv. viii. and xxxv. 1,---8. Deut. xii. 11,---19. and xiv. 22,---29. and xxxiii. 8,---11.

THESE officers of the Jewish church were typical of the great minister of the sanctuary and true tabernacle which God pitched, and not man. “For a reward of faithful service to God, in
 “opposition to the worshippers of the golden calf,
 “they were chosen and called to their work. They
 “were inrolled, from a month old and upward, to
 “serve God instead of the first-born Israelites. After
 “five years of apprenticeship, they entered on
 “their full service at *thirty* years of age; and after
 “David’s reign, when their work had become more
 “extensive and fixed, at *five and twenty*. Having
 “spent their strength in it, they retired from it at
 “*fifty*, but still lived on the sacred revenues.” In
 view of his faithfulness, Jesus was chosen and called
 by God to his humbled,---and in reward of it, exalted
 to his honorary service. Instead of all the *first-born*
from among men, he covenanted with, and served his
 God.—In his Father’s purpose, he was set up from
 everlasting. Early in time his name was marked in
 God’s

God's word. In his circumcision, he was early enrolled a member of the Jewish church, and early was he about his Father's business.—After several essays, Jesus, at *thirty years of age*, entered on his public ministry. Having exhausted the vigour of life in it, till, perhaps, he seemed as much worn out, as one of *fifty*, he, in his death and resurrection, retired from his labour and entered into his heavenly rest, where is fulness of joy and rivers of pleasure for evermore.

“ The Levites were very solemnly consecrated to their work. Being sprinkled with water, which removed the defilement contracted from dead bodies, they shaved off their hair, washed their body and cloaths in water. Being presented at the door of the tabernacle, the first-born Israelites, by laying their hands on them, transferred to them their station before God. By marching to and fro they were *waved*, to mark their readiness to serve the Lord of the whole earth, every where and in every thing. To expiate their former guilt, and procure acceptance with God, they offered one bullock for a burnt-offering, and another for a sin-offering.” Much more solemn was the consecration of Jesus Christ. He was transcendently pure and holy. No dying covenant-breaker had been his Representative. No deadness of heart or work polluted him. No superfluity of naughtiness clave to his likeness of sinful flesh. No blemish stained his conversation. Having presented himself to his Father, in the council of peace, the law-station, the sins, the service of all the first-born elect of God, were transferred on him as their Surety.—In laying our hand of faith upon him in the day of his power, we acquiesce in that antient deed of transference. He was appointed to the *universal*; and first in order, to the *unfixed*, service of God; and in every circumstance, he is ready to assist and preserve his people and church. In its formation, his

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manhood was sanctified by the Holy Ghost. For our sakes he sanctified himself to suffering and death. By his sacrifice of himself he perfectly paid our debt, and is qualified to sympathize with, and intercede for us, and for the whole service of the heavenly sanctuary.

“ The service of the Levites was very extensive. “ They had the oversight of the tabernacle and all “ its furniture, and as necessary bore it from place “ to place. They kept the doors, sang the songs, “ guarded the treasures, and kept the standards of “ weight or measure, pertaining to the tabernacle “ or temple. They taught the people, and assisted “ the priests.” Into Jesus’ hand all things, all power in heaven and earth are delivered by his Father. He bears his church, and removes her from place to place, as he thinks proper. He bore the sins of his people, in his own body, on the cross. He bears their persons, burdens, and cares ; and even to old age he will bear, and carry, and deliver them. He carries the lambs in his bosom, and gently leadeth those that are with young. He protects his church, and prescribes the manner of admission to membership or office. He keeps our heart, exhilarates our spirits, and tunes our songs to the Rock of our salvation. It is his to display, and bestow his unsearchable riches ; and to preserve the infallible standard of his word from every attempt to corrupt it. He is the true light, which enlighteneth every man who cometh into the world. He is every where present to instruct his people, and assist his spiritual priesthood in offering sacrifices to God.

“ Being numbered in the wilderness of Arabia, the “ Levites were scarce a fiftieth part of the Hebrews. “ Nevertheless forty-eight cities with their suburbs “ for their residence, and about the fifth part of the “ incomes of the other tribes, in various tithes, for “ their maintenance, were appointed them by God, “ and

“and he severely punished such as withheld their “dues.” Jesus appears inconsiderable to a carnal world,—but his reward is infinitely rich and glorious. He is ascended far above all principality and power. He is head over all things for his body, his tabernacle, his temple, the church. In him it pleased the Father that all fulness should dwell. He receives the richest revenues of glory from angels and men. Cursed is he, who denies him his heart, his practice, or the first fruits of his substance. But blessed is every one that blesteth him.

These Levites were also typical of gospel ministers. Accounting them faithful, God puts them into the ministry. He requires them to be faithful to their trust, and commit it to faithful men. They are installed in their office with the consent of and for the service of the first-born from among men. They ought to be prepared with eminent holiness and extensive knowledge of sacred truth. They ought to undertake their work with deliberation and unshaken resolution to spend and be spent in it. The souls of men and care of the church are entrusted to them. By them the gospel is removed from place to place. It is theirs to prevent the entrance of unworthy members or officers into the church,—theirs to excite to, and lead the high praises of God,—theirs to prevent injury being done to his treasures, his ordinances, his saints or their graces, or to the inspired standards of truth,—and theirs to teach the people God’s law, and assist the saints, in all their worship and spiritual service.—God appoints them a proper subsistence, and blasts their enjoyments, who deny it. Notwithstanding the utmost contempt and want of success, they, if faithful, are glorious in the eyes of the Lord, and their reward of unfading happiness is with their God. When they rest from their labours, their works do follow them; and they receive a crown of glory from the chief Shep-

Shepherd. In being faithful unto the death, they shall receive a crown of life.

These Levites may be also viewed as emblematical of the saints. They were early enrolled in the Lamb's book of life,—chosen to fill the room of the first-born angels, who left their original estate,—chosen to salvation through sanctification of the Spirit, and belief of the truth,—and many of them early called to the fellowship of God's Son. How wonderfully preserved in life, till they be united with Christ! and how solemnly brought near to God!—By the sprinkling of Jesus' blood upon their conscience to purge it from dead works,—by the renovation of the whole man,—by the mortification of the deeds of their body of sinful corruption,—by denying themselves, taking up their cross, and resolving to follow him whithersoever he goeth, they are initiated to the service of Christ. They must labour in it with their whole heart, soul, mind, and strength, till he bid them enter into their rest. They must care for themselves, their families, and the whole church,—cause their light shine before men,—take heed to themselves and their conduct, that they may save themselves and those that see them. They are a despised and little flock; but how rich their inheritance, the heavenly city, the many mansions, the kingdom of their Father! The Lord himself is their inheritance. He hath not dealt so with any nation. Praise ye the Lord, and be content with such things as ye have.

The Levites were given by God to Aaron, and his sons, to make atonement for Israel, and prevent a plague among them. Jesus is God's unspeakable gift to make atonement for us, and to avert the plague of eternal wrath. Ministers are given to God by Jesus and his priestly seed, to exhibit the atonement, and to promote our salvation. Saints are given by him to Christ and his ministers, as their *joy and crown.*

crown.—A blessed favour of the atonement, and to prevent wasteful judgments on earth.

XIV. *Of the AARONIC PRIESTS,*—Heb. v. 1. Ezra. ii. 62, 63. Lev. xxi. and xxii. 1,—13. and xxiv. 5,—9. and i.——x. xiii. xiv. Exod. xxviii. 40,—43, and xxix. 1,—36. Numb. x. 1,—10. and viii. 2, 3. and iv. 5,—16. and vi. 23,—26. and xvi.—xviii. Deut. xvii. 8—13. and xviii. 1,---5. and xx. 1,---4. Heb. v.—x.

THEY were certainly typical of him who is a *Priest of good things to come.* “They were “taken from among men, and were to be of the “stock of Israel, tribe of Levi and family of Aaron; “their genealogy well attested, their body sound,— “neither blind, nor lame, flat-nosed, superfluous “in any part, brokenfooted, broken handed, dwarf- “ish, blemished in the eye, nor scurvy, nor scab- “bed, &c.” Jesus was taken from among the people, and is bone of our bone, and flesh of our flesh. By voices from heaven,---by consent of all the prophets,---by miracles unnumbered,--by his resurrection from the dead, his divine Sonship was verified. By sacred records,---by confession of adversaries, his descent from Abraham, Judah, and David is attested. He is fairer than the sons of men,---altogether unblemished; *holy, harmless, undefiled, separated from sinners.* No ignorance or stumbling, or halting between two opinions;---no stupidity or superfluity of naughtiness, no uncomely step of life, no unfitness for his work, no untoward appearance, no lack of holy growth, no mistake in judgment or affection, no infectious habit or custom, no unfruitfulness in good works, no inability to regenerate his spiritual seed, disqualifies our all perfect Redeemer.

“That the priest might always act judiciously, and “put a due difference between things holy and pro-
“fane,

“fane, they were prohibited to drink any wine or
 “strong drink before, or while they were employed
 “in their sacred work. They were never to go out
 “of the holy place to mourn over, or defile them-
 “selves, for the dead, unless they were very near
 “relations. They were to marry no divorced, base
 “or infamous woman,---but a Hebrew virgin, or
 “priest’s widow. If any of their daughters played the
 “whore in her father’s house, she was to be burnt
 “with fire.” Our Lord Jesus was no glutton or
 wine-bibber, but sober and temperate in all things;
 never overcharged with surfeiting or drunkenness, or
 the cares of this life, never apt to err in his judg-
 ment or behaviour, or make unhallowed approaches
 unto God, or mistakes concerning the clean or un-
 clean,---but always of quick understanding in the
 fear of the Lord.---For the sake of his chosen, who
 are dear to him, as a mother, sister, or brother, he
 left the heavenly sanctuary, to bewail our death, and
 bear our defiling iniquities. Being purged by his
 blood, he returned to the right hand of God. The
 days of his mourning are ended. Death and the
 grave being conquered, are become the matter of
 his and our song.—they being blessed, who die in
 the Lord. Not sinful flesh, but an unspotted man-
 hood, was united to his person. Not idolatrous su-
 perstitious or heretical assemblies, but holy, peni-
 tent, virgin churches, ~~he~~ claims for his spouse. Not
 legalists or infamous livers, but such, whose former
 husband the broken law, and their sinful lusts are
 dead to them, are as chaste virgins espoused to Christ.
 How terribly the correction or ruin of his profes-
 sed children, members of his visible church, who go
 a whoring after their lusts and idols.

“The Aaronic priests were expressly called by God
 “to their work. Their mission was attested by the
 “descent of heavenly fire upon their first sacrifice,—
 “by the tremendous destruction of Korah and his
 “company, the rejection of Saul, the death of Uzza,

“and the leprosy of Uzziah, who intermeddled with
 “their work,—and by the budding of Aaron’s rod.
 “Their sacred vestments, the linnen bonnet, coat,
 “girdle and breeches marked their office, and with-
 “out them, it was death to approach the altars of
 “the Lord.” Jesus glorified not himself to be made
 an high priest, but was called of God as was Aaron.
 God’s inkindling and accepting his sacrifice, his terri-
 ble destruction of the Jewish nation and of every le-
 galist obstinate in opposing his office and righteouf-
 ness, and the wonderful success of the gospel rod of his
 strength, demonstrate his divine mission. But what are
 his priestly garments? Preheminence over his people,
 subjection to his Father, and transcendent comeliness
 and beauty are the covering of his head, his *bonnet*, or *mi-
 tre*. Unspotted manhood, mediatorial office, and unble-
 mished righteousness are his *linen coat*. Love, pow-
 er and faithfulness, readiness to obey and suffer for
 us, or to do us good, are the *girdle* of his loins, by
 which he is qualified for his work, and we take fast
 hold of him and his fulness. Self-denial, humility,
 freedom from all appearance of evil, and a righte-
 ousness to cover his spiritual progeny, are to him
 instead of the sacerdotal breeches.

“The consecration of the Aaronic priests was very
 “solemn and ceremonious. After their body had been
 “washed in water, their sacred apparel was put on.
 “A bullock was offered for the sin-offering, a ram
 “for their burnt-offering, another ram for a consecra-
 “tion or kind of peace-offering,—with their respec-
 “tive meat-offerings and drink-offerings. To mark
 “their whole man atoned and consecrated to their
 “work, part of the blood of the consecration-ram was
 “put on the tip of their right ear, thumb, and toe.
 “Another part of the blood mingled with oil was
 “sprinkled on them, and on their garments. The
 “fat and the rump with part of the meat offering be-
 “ing put into their hands was waved toward the dis-
 “ferent airts, and then offered upon the altar. For

P

“seven

their

“ seven days, these ceremonies were repeated. On
 “ the eighth, they offered a sin-offering to make a-
 “ tonement for their former guilt, and a burnt of-
 “ fering to procure acceptance with God.” In put-
 ting on his robe of manhood, Jesus of Nazareth was
 fully sanctified. In his baptism he was doubly wash-
 ed for his public work. The holy Ghost who rested
 on him caused him more and more abound in every
 grace and virtue. His feet were established in his
 Father’s way,—his hands made skilful in works of
 righteousness,—his ears bored, and awakened to hear
 as the learned. During the whole week of his hu-
 miliation, he continued to learn obedience by the
 things which he suffered, and was thereby made per-
 fect, was sanctified by his own blood, fitted to save
 us, and to present our services in the heavenly sanc-
 tuary. He now appears in the presence of God as
 the *Lamb slain*: All his garments smell of myrrh
 aloes and cassia, of bleeding love and spiritual influ-
 ence out of the ivory palaces, whereby he is made
 glad.—Risen again from the dead on the eighth, or
first day, for our justification, he hath for ever put
 off the marks of our crimes; he shall quickly appear
 the second time *without sin* unto our salvation.

“ The work of the priests was very extensive and
 “ useful. On every ordinary occasion they offered
 “ all the gifts and sacrifices of the Hebrew nation.
 “ They placed the shew-bread on the golden table,
 “ and offered the incense on the golden altar. They
 “ blew the silver trumpets, and snuffed the golden
 “ lamps. They took asunder and reared up the ta-
 “ bernacle, and took care of its sacred furniture,
 “ when it was carried by the Levites. They blessed
 “ the people, encouraged them in their war, judg-
 “ ed of their leprogies, purified the unclean, and
 “ taught the ignorant. No part of their work re-
 “ quired more accurate attention than the poor man’s
 “ offering of turtle doves or of pigeons.” Much
 more

more extensive and laborious is the work of our Redeemer. How voluntarily he offered himself unto God, stretched himself on his divine altar, endured the flames of infinite wrath,—by one offering, satisfied offended justice, made an end of sin, brought in everlasting righteousness, purchased peace, prepared food, and made joy and gladness spring forth, before all nations.—From sabbath to sabbath he exhibits himself in the gospel, an eminent honour to God and substantial and sacred food for our soul. On the heavenly table, he presents himself and his saints as *shew-bread*, acceptable to God. On earth he removes their several generations in their successive turns. As advocate with the Father, he pleads the dignity of his person, the merit of his blood; and with his much incense of intercession, he perfumes our prayers, praises, and services, and renders them acceptable to God.—To gather us to himself,—to march us forward in our heavenly journey,—to animate us to and encourage us in our spiritual warfare, and to cause us keep our solemn feasts, he blows the great trumpet of the gospel.—To awake the dead, and to gather his saints to his right hand, he will sound the last trumpet. In the church, he lights the lamps of ordinances, and snuffs off error and corruption. In our heart, he lights the lamps of knowledge and grace, and snuffs off our superfluity of naughtiness. At his pleasure, he erects and dissolves the whole frame of the visible church, and of every worshipping assembly in it. He erects the eternal tabernacle above. He oversees the whole ministration of the gospel, the bearing of his name before the Gentiles.—It is his to bless us with all spiritual blessings, pardon, peace and comfort. It is his to encourage us in our spiritual warfare,—and to remove our uncleanness, judge our causes, try our reins, and at last judge the world in righteousness; in his sentence we must finally rest,—and, O his grace, that chiefly for the poor, he shed his blood, and

chiefly to promote their eternal felicity, his love, wisdom and power are exerted. Not many wise men after the flesh, not many mighty are called.

"No priests or Levites inherited Canaan, along
 "with the other Israelites. The Lord and his
 "revenues were their portion, and it was very ex-
 "tensive. To the priests belonged the tenth part
 "of all that the Levites received in tithes,---the skins
 "of burnt offerings,---all but the fat of particular
 "persons' sin-offerings, if not also of the goat sin of-
 "ferings for the congregation, except on the day
 "of general expiation,---the right shoulder, breast,
 "cheeks and maw of peace-offerings,---the great-
 "er part of meat-offerings, the most of the first
 "fruits, the first of the dough,---the price of devot-
 "ed persons and unclean beasts, and a multitude of
 "free gifts. None but their unblemished males
 "might eat of the sin-offering and simple meat of-
 "ferings. None but priests in actual office might
 "eat of the shew-bread. But their wives, blemish-
 "ed children, or bought servants, might eat of the
 "peace-offerings." Jehovah and all his fulness are
 the portion of Jesus our priest of good things to
 come. How glorious and extensive his exaltation!
 Every true Israelite honours him with the first fruits
 of all his substance, his best in heart and in life. In
 the heavenly sanctuary, he and his unblemished chil-
 dren feast on the nature, causes, and effects of his
 all comprehending oblation, see of the travail of his
 soul, and are satisfied.---Upon this provision, his
 yet unblemished children, and ransomed servants on
 earth, nourish their soul. Blemishes unfit me for
 immediate enjoyment of him, and for executing my
 office perfectly in the church; but none can bar my
 access to free and redeeming grace. *This is a faith-
 ful saying and worthy of all acceptation, that Jesus
 Christ came into the world, to save sinners, of whom I
 am the chief.*

blemished

"The

“ The Lord had the priests share of all, especially “ sin-offerings, for themselves. To mark their un- “ fitness to bear their own guilt, they ate no part “ of that which served to make atonement for it.” Not by our own offerings, but by Jesus’ sacrifice for us, we, a ransomed priesthood, do live. And in that glory to God in the highest, which ariseth from Jesus’ ransom for us, doth the honour of Christ and our happiness for ever concenter.

These Aaronic priests were typical of *gospel-ministers*. They are called by God to their work. They are qualified with gifts and grace. Being endowed with spiritual knowledge, they must be blameless, sober, temperate, holy, prudent, wholly given to their work, not entangling themselves with the deadening affairs of this life. They ought never to espouse a woman irreligious or infamous, or to join with whorish Antichristian churches. Washing daily in the blood and spirit of Christ, they ought to preach the great atonement, and devote themselves and their people to God. It is theirs to exhibit afresh Jesus Christ the shew-bread of life on the gospel-table from Sabbath to Sabbath ;—theirs to offer the incense of fervent prayer and praise, and to blow the gospel-trumpet, warning every man to flee from the wrath to come,—to call them to be reconciled to God, and excite them earnestly to war with Satan and their own lusts. It is theirs to illustrate God’s oracles, snuff off every erroneous gloss, and exclude noisome and naughty professors from the communion of the church. They ought to shew as much concern for the happiness of the poor, as of the rich. And according to their fidelity and diligence, shall be their heavenly reward.

These priests were also emblematical of *the saints*, that royal priesthood, who shew forth the praises of him who hath called them, from darkness to his marvellous light. Their spiritual descent from Jesus by regeneration is real, and ought to be evident.

No

No reigning love to vice blemisheth their heart. They desire soundness in the inward part. Their life is not stained with habitually scandalous practice. If they fall into scandal, it is at their peril, if they approach to the seals of God's covenant, before they repent and wash themselves in Jesus' blood. Their heart is married to the virgin law of faith, and to the law as a rule of duty in the hand of a Mediator; and from whorish churches they ought to come out and be separated. They must not sorrow over deceased friends, as if destitute of hope; nor indulge excessive grief, as if created enjoyments were their portion. Jesus' righteousness imputed to their person, his grace implanted in their nature, and shining forth in an holy, humble, chaste, sober and grave deportment, are their priestly robes, in which they ought to hold fellowship with God. His blood and spirit consecrate them to his service, remove their guilt, prepare their soul, body and spirit,—sanctify their ears to hear God's voice, their feet to walk in his ways, their hands to receive his fulness, and abound in his work. Daily applying his all-cleansing death, they compass God's altar, enter into his sanctuary, and worship him in the beauty of holiness. Their spiritual oblations, acceptable to God by Jesus Christ, are the *byrant-offering* of their whole man, every lust being mortified, and their very life surrendered to the service of Christ,—the *meat-offering* of charitable distributions to such as are in need,—the *drink-offering* of penitential tears,—the *peace-offering* of prayer, praise, and thanksgiving,—the *heave-offering* of fervent desires after God, and of heavenly meditations,—the *wave-offering* of universal obedience. A reconciled God is the object of their worship;—themselves are living temples, and by faith they enter into heaven the holiest of all. Christ is their altar, which sanctifies their gifts. His blood washeth, and his Spirit and love enkindle, and his grace salts them, and his intercession perfumes them,
and

and makes them come up with acceptance before God.—They ought to send up their groans and supplications as *incense*, and present their good works as *shew-bread* before God,—to grow in grace and in the knowledge of Jesus Christ;—to shine as lights in the world,—to *snuff* off every mistake in principle or practice,—and to have their loins girt and their *lamps burning*. They ought to *blow the trumpet*, instructing the ignorant, warning the unruly, and provoke one another to love and to good works. It is their business to pray with and for others, and to be a blessing in the midst of the land,—and to *try* the spirits, and *judge* themselves, that they be not judged. Their portion is not in this world. The Lord is their inheritance. Bread shall be given them, and their water shall be sure. The righteousness of our all-atoning Jesus, his flesh and blood, his breasts of wisdom and love, his shoulder of power and grace, and his compassion and kindness, the bread which he hath prepared, and the wine which he hath mingled, are their devoted provision. Angels and every creature bring them tithes and first fruits. All are their's, and they are Christ's. Their very troubles and temptations work for them a far more exceeding and eternal weight of glory.

XV. Of the HIGH-PRIESTS, Num. xx. 25,—28.

Exod. xxviii. 1,—39. and xxix. 6. Lev. viii. ix. xvi. and xxi. 10,—12.

THIS order of men prefigured the great high priest of our profession, and him only; and that in his distinguished glories. “ Besides partaking with the other priests, in that which pertained to their call, office and work, the High priest was the father, elder brother, or chief of the whole order. In his consecration, his head was plentifully anointed with the holy oil. He was to
“ marry

“ marry none but an Hebrew virgin. Nor was he
 “ ever to desert the sanctuary, or to mourn or defile
 “ himself, for the death of even his nearest relati-
 “ ons.” In dignity and pedigree, Jesus Christ in-
 finitely excelleth. He is at once the eternal and only
 begotten Son of Jehovah, and the offspring of an-
 tient kings. He is our elder brother,—and our ho-
 nourable father. We are his seed, the travail of his
 soul, begotten again to a lively hope through his re-
 surrection from the dead. Being anointed with the
 oil of gladness above his fellows, the Holy Ghost,
 whom he hath received above measure, descends a-
 bundantly on us, who are under the skirts of his
 garments.—The human nature which he assumed
 into everlasting marriage union with his person, was
holy, harmless, undefiled, separate from sinners; and
 it was *ours*. He that sanctifieth, and they who are
 sanctified, are both of one. We are spiritually es-
 poused to him. The true members of his church
 are virgins, not defiled with the abomination of An-
 tichrist. He, on no account, ever deserts his priest-
 ly service. On earth he was always about his Father’s
 business. In the immediate presence of God, he
 appears continually for us,—ever liveth to make in-
 tercession for us. Having entered into the heavenly
 sanctuary, he hath put on his garments of praise for
 the spirit of heaviness. Being filled with joy by his
 Father’s countenance, his sorrow and sighing are
 fled away, and the days of his mourning are ended.
 And not painful, but precious and pleasant in his
 sight is the death of his saints.

“ Besides the common linen robes, like to those
 “ of the inferior priests, which he wore, while he
 “ officiated in the work of the general fast of expi-
 “ ation, the High priest commonly wore a far more
 “ glorious suit peculiar to himself. Inmost of it, he
 “ had an *embroidered coat of fine linen*, girt about his
 “ loins with a *girdle* of the same kind. Above that

“ was

" was a large robe of blue, which being put over his
 " head by a hole wrought in the manner of an ha-
 " bergeon, went down to his feet, on the lower bor-
 " der of which, were hung round about, alternate-
 " ly, a golden bell and an embroidered pomegranate.
 " Above this was the short robe of the ephod, made
 " of blue, purple, scarlet, and fine twined linen of
 " cunning work, girt about the paps with a curious
 " girdle of the same materials. On the fore part
 " of this was fastened the breast-plate of judgment,
 " with the names of the tribes of Israel, engraved in
 " twelve different precious stones. And by other
 " two precious stones serving for buttons, and hav-
 " ing the names of six of the tribes of Israel engrav-
 " ed in each, were the shoulder pieces of it fastened.
 " On his head he had a mitre of fine linen, to which
 " was fastened, by a lace of blue ribband, a golden
 " plate, on his forehead, inscribed, HOLINESS TO
 " THE LORD."

What meant this glorious apparel? Might the
 brodered coat, the large blue robe, and robe of the
 ephod, figure out the MANHOOD of Jesus curiously
 wrought in the lower parts of the earth,—his moth-
 er's womb? Might they mean his saving OFFICE
 framed according to the manifold wisdom of God,—
 and his finished RIGHTEOUSNESS, in which he
 hath abounded to usward in all wisdom and pru-
 dence.—Might the *fine twined linen* of these robes,
 be an emblem of purity and firmness? the *gold*, of
 divinity, value, duration, and usefulness?—the *blue*,
 of heavenliness, holiness, and comely condescension?
 —the *purple and scarlet*, of royal majesty, and of the
 expiation of our bloody sufferings and death?—How
 brightly they all shine in the incarnation, office and
 merits of our Redeemer, who is white and ruddy,
 the chief among ten thousand, and altogether beau-
 tiful and lovely!—Might the *two girdles*, by which
 the robes were fastened about the high priest, mean
 the love, the power, the faithfulness of our Redee-
 mer,

read. } bloody crimes by suffering
 in line 34 } and Death

mer, by which his manhood, his mediatorial office and righteousness, are as it were fastened in his person, and he rendered eminently fit for his work?—Might the blue robe without seam, and down to his feet, mark Jesus' seamless coat, for which the soldiers cast lots, or rather the absolute perfection and curious connexion of the graces of his manhood, parts of his office, and acts and sufferings included in his righteousness,—and that he is able to save to the uttermost, the most debased and wretched sinner?—Might the alternate *bells* and *pomegranates* on the lower hem of it, mean the sweet sound of his intercession, and joyful sound of the gospel, by which we know, that he liveth, and shall stand at the latter day upon the earth, and which, intermingled with precious fruits, saints blessings and graces, depend on his incarnation, office and blood,—the connexion of which with his divine person, is so firm, that nothing can separate them from it, or make any thing dependent thereon, fall to the ground?—Might the *two precious stones* on his shoulder, fastened in ouches of gold, and inscribed with the names of the Hebrew tribes, signify, that according to God's unchangeable love, purpose, and promise, all saints, Jew or Gentile, militant or triumphant, are supported by Jesus' power and grace, and are boldly presented by him before God? The government of them is on his shoulder, and underneath them are his everlasting arms, to bear their persons and burdens. And openly shall they be presented and acknowledged by him at the last day.—Might the curious double and square *breast-plate of judgment*, in which, by twelve ouches of gold, were fixed twelve precious stones, inscribed with the names of the Hebrew tribes, that the high priest might bear them on his breast as well as on his shoulder, mean Jesus' curiously framed, gloriously firm and lasting church, fastened on his heart by the golden rings of infinite kindness, immutable purpose, and

and everlasting covenant? She, with all her concerns, are continually before him, and in respect of their new-covenant state, all her chosen members, in all their different nations, tribes, and circumstances, are equally nigh and dear unto him,—and are equally fixed in it, by the love, the purpose, the promise, the oath, the power of God. By him they were all equally represented, and are equally pled for in his intercession. By him they are all arranged in comely order in their respective stations and conditions. He is not the author of confusion, but of order, in all the churches. However conscious of their own inward plagues and disallowed of men, they are chosen of God and precious. And, tho' they may be plucked from their spiritual frames or outward enjoyments, neither sins, nor devils, nor death, can pluck them from Jesus' breast, or from the loving-kindness and care of God in him. Why then should not he be as a seal on mine heart and my arm, and lie all night between my breasts. Let my love to him be strong as death.—Might the *Urim* and *Thummim*, the *lights* and *perfections* in this breast-plate, mean that fulness of light, wisdom, and knowledge, and of righteousness and perfection which is lodged in Christ, and from him communicated to his church?—Might the *glorious mitre*, with its golden plate inscribed *Holiness to the Lord*, by wearing of which the high priest is said to bear away the iniquities of his people's holy things, mark the royal dignity and amazing holiness and sanctifying influence of Jesus' priesthood. He is Holiness itself, glorified his Father's holiness to the highest, and is of God made unto us wisdom, righteousness, sanctification and redemption from all our iniquities. In looking to him by faith, the defilement of our holy things is purged away.

“Great and glorious was the peculiar work of the high priest. He directed and governed all the subordinate priests, and atoned for their sins. On

“ the *Fast of expiation*, he alone performed the work
 “ of atonement for all Israel. He sprinkled the
 “ sanctuary and its furniture; he entered within
 “ the inner vail, sprinkled blood towards the mercy
 “ seat, burnt incense before it, and thereafter re-
 “ turned to bless the people.—Immediately after
 “ his consecration, the first high priest, having of-
 “ fered a goat for a sin-offering, a calf and a lamb
 “ for a burnt-offering, a bullock and a ram for
 “ a peace-offering, with their respective meat-
 “ offerings and drink-offerings, for the whole con-
 “ gregation of Israel,—lifted up his hands and blef-
 “ sed them,—went into the tabernacle, and return-
 “ ing, blessed them a second time.” By his atoning
 blood and sanctifying spirit, Jesus Christ makes us
 kings and priests unto God, puts away our sin by
 the sacrifice of himself, and rules us, and appoints
 us our proper work —In his humbled period, he, a-
 lone, expiated and finished transgression, made an
 end of sin, and brought in everlasting righteousness
 for all the Israel of God. He effectually sprinkles
 the church and all her ordinances with his blood.
 Having died for our offences, and made peace by the
 blood of his cross, and satisfied his Father’s justice,
 by his sweet smelling sacrifice, he on the *eighth* or
first day,—rose again for our justification, and soon
 after entered into heaven, where as our sole advo-
 cate, he, upon the foot of his own meritorious a-
 tonement, makes continual intercession for us.—
 After blessing his apostles, and blessing the world
 with the appointment of them to preach his gospel,
 he ascended into the heavenly sanctuary, and return-
 ed in his Spirit to bless us, in turning us from our i-
 niquities; and at the last day will return to bless all
 his ransomed, to the utmost degree and duration.

BOOK THIRD.

Of Transient Typical Things, and Miscellaneous Rites.

I. *Of NOAH'S ARK*,—Gen. vi.——ix. Heb. xi. 7.
1 Pet. iii. 20, 21.

“THIS covered ship was the necessary, the only, the divinely appointed mean of escaping the richly deserved, the all destructive, deluge, which drowned the old world. It was built according to a plan given by God himself. No doubt, it was derided while a building, and many who assisted in erecting it, never shared its saving influence.” Jesus’ mediatorial office and work were absolutely necessary to save sinful men from the justly deserved, the tremendous, the all ruinous vengeance of an angry God.—Nor is there any Saviour beside him.—God devised this mean, found out David his servant, found out a ransom. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the Saviour of the world, and propitiation for us. Carnal men receive not these things of the Spirit of God, for they are foolishness to them. Christ crucified is to the Jews a stumbling block, and to the Greeks foolishness; but to them who believe, he is the wisdom of God and the power of God. Many who were progenitors of Christ according to the flesh, or are preachers of his name are never saved by his blood. It is not Christ

Christ in our loins, or in our head, but Christ in our heart that can save us from ~~from~~ hell.

“Noah’s ark was very strong and durable, fit to
“sustain and resist the buffeting billows of water,
“and to bear a heavy cargo. It was covered above,
“in form of an house, and that it might draw no
“water, was pitched within and without with pitch.
“ (Heb. Copher, which signifies the covering propi-
“tiation). It had three stories, affording sufficient
“room for every person and animal appointed for
“preservation, and for their food.” Jesus our Me-
diator, is God mighty to save. He is the same yester-
day, to day and for ever,—able to endure the
buffeting billows of Almighty wrath, and bear the
weight of the churches, and uphold us by the word
of his power. The infinite worth of his person, hol-
iness of his manhood, and his perfect obedience and
satisfactory sufferings, concurring into one compleat
propitiation, there is full safety but no condemnation
to them, who are in him.—His unseen engage-
ment,—his humbled state of exposure to the rolling
floods of infinite vengeance, and his exalted state,
in which is no trouble or death, may answer to the
stories of the ark. Correspondent to these the elect
are in him in their antient predestination, their gra-
cious, but afflicted, and in their glorified state. In
his love, his power, his blood, his covenant, his
promise, his church, his heaven, there is fulness of
room. Him that cometh unto him, he will in no
wise cast out. In him, there is fulness of provision,
bread enough and to spare. He that believeth on
him shall never hunger,—never perish.

“One window from above enlightened the ark,
“and drew air. His door was large enough for an
“elephant: but few entered by it. None were sav-
“ed in it but the eight members of Noah’s family,
“of whom Ham was as wicked as others, who were
“drowned.—God himself conducted the brutes in-
“to

"to it, clean and unclean. Universal harmony and "peace reigned among them." In Christ we are enlightened by his heavenly Spirit of wisdom and revelation. How abundant the access of sinners into him, persecutors and blasphemers not excepted! God so loved the world, that he gave his only begotten Son, that *whosoever* believeth on him might not perish, but have everlasting life. But alas! though many be called, few find salvation. Most men will not come unto him that they might have life; none but his own family, his little flock, to whom it is the Father's good pleasure to give the kingdom. And by the sovereign freedom of his rich grace they are saved. It is not of him, that willeth, or of him that runneth, but of God, that sheweth mercy. Hence the most atrocious sinners frequently obtain it. Under alarming apprehensions of danger, not only Jews, but unclean sinners of the Gentiles, being determined by God, drawn by the Father, and made willing in the day of his power, enter into his rest; and having their savage nature renewed, they, as elect of God, put on bowels of mercy, humbleness, meekness, gentleness, long-suffering. The wolf dwells with the lamb, the leopard with the kid, the young lion and the fatling together. There is none to hurt or destroy. Great peace have all they who love his law. "No sooner had the ark received its cargo than God shut them in." If we were once entered into Christ by faith, he is for ever our hiding place. We shall no more go out. None shall pluck us out of his heart or hand.

"The swelling waters, which drowned those without, by bearing up the ark, promoted the safety of such as were in it,—with whom, all safe, it rested at last on the mountains of Ararat." Even the fierceness of Almighty wrath, by raging against our afflicted Surety, promoted our eternal redemption. For a time, he was exposed to the water spouts of his Father's vengeance from above, the

cor-

corruptions of infernal harraffments from below, the billows of trouble and floods of ungodly men, but in all he was more than a conqueror. Through much tribulation he entered into his lofty fixed and glorious rest, saving himself and us. Had not the Lord been on our side, been made sin, been made a curse for us, our soul had sunk beneath the stream. But, being saved in the Lord our God, saved by his wounds and bruises, and become the righteousness of God in him, we are quickened together, raised up together, and made to sit together in heavenly places in Christ Jesus.

“ A raven being emitted from the ark to see if the
“ waters of the flood were dried up, returned no
“ more, but rested and fed on the floating carrion.
“ A dove being afterward sent out on the same er-
“ rand, finding no proper rest for the sole of her foot,
“ quickly returned, and Noah pulled her into the
“ ark; Being sent out a second time, she returned
“ with an olive-leaf pluckt off, in her mouth, as a
“ token that the waters were dried up.—An inver-
“ ted bow gilding the rainy cloud was soon after e-
“ stablished by God, as his sign and pledge,—that
“ they should never more return to destroy the
“ earth.” Alas! on what noisome and deathful en-
joyments, all floating amidst the billows of divine
curses and wrath, do ungodly and ravenous sinners
repose and feed themselves! But let me, with the
dove, find no rest, no relief, but in Jesus Christ, my
ark! And, on account of my weakness, folly, and
fear, let his outstretched arm pull me in.—Let me
think of the Holy Ghost, that heavenly dove, who
at Jordan’s bank alighted and rested on my Redeem-
er,—and who at Pentecost and since, hath, by gos-
pel ordinances and influences, borne witness, that
God’s wrath is appeased, the winter is past, and the
rain is over and gone. The inverted, the arrowless
bow of the new-covenant is our infallible security a-
gainst its return.—How delightfully this blessed re-
flection

lection of the Sun of Righteousness gilds our most dark and dreadful trials! Though thick clouds of guilt surround, and thundering, lightnings, and earthquakes proceed from Jehovah's throne, it is encompassed with a rainbow, in sight like unto an emerald. His head is encircled with, and he is ever mindful of his covenant.

Was not the Patriarch's ark a figure of Christ's body *the church*? She is a necessary mean of salvation, without entrance into which, men must be damned. With infinite wisdom she is planned and formed by God, but is contemned by wicked and carnal men. No floods or storms of persecution or trouble are able to destroy her. Her ordinances, true members, privileges and experiences, are covered within and without with the all defending COOPER of Jesus' atonement for sin. Her stories are her invisible, visible, and triumphant, states. Jesus' heavenly oracles are her light. In her, is abundant room for all the ends of the earth, and is laid up for provision, all the fulness of Christ. As exhibited and offered to sinners, he is her alone door of entrance able to admit and save them, even the chief. But alas, few enter by him, into her true fellowship! Christ crucified and his gospel are to many a *savour of death unto death*. Not a few, who are instrumental in building her, are eternally ruined. Apprehensive of their certain and infinite danger, sinners, of every sort or degree, Jews and Gentiles, are warranted, directed, and enabled by God to enter in. Her genuine members are disposed to maintain the unity of the Spirit in the bond of peace. After terrible persecution, she rested a little under Constantine the great. After enduring of serpentine floods, and manifold storms, she shall rest in her lofty and firm, millennial, and glorified state. All her true children shall inherit the new heavens and the new earth.

II. Of JACOB'S LADDER,—Gen. xxviii. 11,—15.
John i. 51.

NO doubt this ladder marked the providence of God towards Jacob, and the rest of his saints. It reacheth the whole length of their journey from earth to heaven. It always attends them in their most bewildering circumstances. Being fully fixed in every point, God is the supreme manager of it; and to his glory it is wholly directed. In it he fulfils his covenant and promise, and employs his angels to encamp about them, that fear him. But, as himself hinted to Nathaniel, it chiefly prefigured Jesus Christ.

“It was but one. It was erected in a desert, and
“there seen by the fugitive transgressor. The foot
“of it rested on the earth, and the top reached to
“heaven.” There is but one Mediator between God and man, the man Christ Jesus. None cometh to the Father, but by him. He is the new thing created in our wilderness world. He came into it to save sinners, even the chief, and appears to such, as by sinful attempts towards happiness, had exiled and ruined their soul. In his manhood, he is the fruit of the earth, the seed of Jacob,—of David according to the flesh. In his Godhead, he is the Lord from heaven,—over all, God blessed for ever. His humiliation was debased and earthy; his exaltation, is higher than the heavens. His person and mediation are our new and living way from Satan to God,—from earth to heaven,—from the horrible pit of corruption to his glorious throne. His undertaking, incarnation, obedience, suffering and death,—his resurrection, ascension, intercession, and appearance to judgment are his rounds,—by which we ascend, in our election, justification, regeneration, sanctification, and endless felicity.—Thrice blessed mean of fel-

Book III. *Of Moses' Unconsumed Burning-bush.* 131

fellowship between heaven and earth! Now will God indeed come down and dwell with men on earth. Now shall his blessings descend as the rain.—Now we set our affections on things above, where Christ is at the right hand of God.—Our persons and services shall come up to him, even to his seat.

“While Jacob lay at the foot, and God, standing at the top, confirmed to him his covenant of promise, holy angels ascended and descended on it.” While Jehovah, with infinite pleasure beholds and rests in his beloved Son, his servant, his offspring of Jacob, and by him reconciles the world to himself, and publisheth and confirms to men the whole promises of the everlasting covenant, holy angels, with exquisite pleasure and fixed contemplation, pry into the mystery of God made manifest in the flesh, and his work of redemption, and are all made ministring Spirits to him, and to his heirs of salvation.

III. *Of Moses' Unconsumed Burning-bush.*—Exod. iii. 2,——20.

IT was an emblem of God's preservation of the Israelites amidst their fiery trials in Egypt, the wilderness, and even to this day. It was an emblem of the true church in every age. She is deep-rooted and grounded in Christ; but in this world is mean, debased, and exposed to persecution and trouble. Fiery trials, inward and outward, often threaten her ruin. But the presence of God in her is her preservation. Let her true members be cast into a burning fiery furnace, heated to a more than sevenfold degree, Jesus being with them, they shall live and walk at liberty, while their adversaries are destroyed by their own outrage, and the instruments of their cruelty.

But this unconsumed burning-bush was chiefly typical of Jesus Christ. "Of itself, this bush was low, contemptible, earthly, and combustible. The fire was in it, but distinct from it, and continued burning it, but did not consume it. Out of this burning bush God spake, taking to himself the most amiable character, and publishing the most necessary and delightful promises." In his manhood Jesus Christ is the seed of the woman, the fruit of the earth, a root sprung out of dry ground, without form or comeliness to carnal beholders. In it, dwells his pure, awful, and majestic godhead, a consuming fire. But it continues a distinct nature, manifested in, but not converted into flesh, for ever dwelling and shining in it; never overwhelming or destroying, but refreshing and supporting it. The flaming vengeance of almighty God, due to millions of transgressors, and sufficient to burn worlds unnumbered to the lowest hell, rested and preyed on his manhood, but could not consume it, because it was upheld by the godhead, which dwelt in it bodily.—As residing in our crucified Jesus, God hath assumed the most endearing characters, *the God and Father of our Lord Jesus Christ, the Father of mercies, the God of all grace and peace, comfort and salvation*;—and proclaims peace, pardon, and blessedness to them who are afar off, and to them who are near. All the promises of the gospel are the New Testament in his blood, ratified and confirmed by his fiery death. Let my soul turn aside, from all created things, to see this great sight, God in my nature,—the suffering, but unconsumed Lamb of God, which taketh away the sin of the world. Let me draw nigh to hear what God the Lord speaketh. But let my shoes of carnal care and corruption be put off; for the place where I stand on is holy ground.

IV. *Of the* PILLAR OF CLOUD AND FIRE, *Exod.* xiii. 20,—22. and *xiv.* 20. and *xl.* 34,—38. *Num.* ix. 15,—23. and *x.* 33, 34. *Neh.* ix. 14, 19. *Pfal.* cv. 39. *1 Cor.* x. 2.

IT was an emblem of the presence of God. His nature is mysterious and incomprehensible. He is great, glorious, and immutable. He meets with his people in their going forth from their spiritual thralldom. In and on Christ, our true tabernacle, he constantly rests and dwells. He never forsakes his people, but guides, enlightens and comforts and protects them,—and dispirits and destroys their enemies.—But it was chiefly typical of Jesus the leader given to the people. “It was a large collection of vapour fiery or moist. It was formed like a pillar. It attended the rebellious Israelites, while they wandered in the wilderness. After the erection of the tabernacle it generally stood directly above it.” Jesus was despised of men, and is often surrounded with clouds and darkness. But in him dwelleth all the fulness of godhead, and in him it pleased the Father that all communicative fulness of blessings should dwell. In him the flaming God is veiled with dusky flesh. And, O the height, the self-consistence, the stability of him who is the same yesterday, to-day, and for ever.—Notwithstanding provocations unnumbered, he never leaves nor forsakes his church and people, but is with them always, even unto the end of the world. And in the tabernacle of his ordinances he resides and is to be seen. “Marvellous and extensive was the use of this pillar. It perplexed the Egyptians in the Red sea. The dew falling from it baptized the Israelites into an obligation to obey Moses. It directed their motions and rests. By day it screened them from the scorching heat of the sun. By night it gave them

“ them light and warmth. It protected and adorned their camp, and from the midst of it God often manifested his will.” Jesus is our ALL and IN ALL. He confounds and treads down our enemies in his wrath. They perish at the rebuke of his countenance, the heart of their mighties doth melt. Not by works of righteousness that we have done, but according to his mercy he saveth us, by the washing of regeneration and renewing of the Holy Ghost shed on us abundantly through him. By the application of his word, blood, and spirit, we are baptized into the law of faith,—are baptized into, and put on Christ. He directs all our spiritual motions. At his commandment, we must rest and remove. He left us an example, that we should follow his steps. Being now in the midst of the throne, he leads us in a right way to our heavenly inheritance. He is our screen to shade us from the scorching heat of his Father’s wrath and of the troubles of life. The sun shall not smite us by day, nor the moon by night. There is therefore now no condemnation to them who are in Christ Jesus. Nothing deadly can hurt them; but all things work together for their good. God hath sworn that he will not be wroth with them nor rebuke them. The day that shall burn as an oven upon others, shall be to them a time of refreshing from the presence of the Lord. In the night of adversity he enlightens their darkness and warms their heart. He opens their understanding, to understand the scripture, shews them the Father is their everlasting light, and delivers them from the blackness of darkness for ever. He sheds abroad his love in their heart, and kindles it into a vehement flame. He is their protecting ornament and canopy of state, their God and glory,—the glory of his people Israel,—a wall of fire round about them, and the glory in the midst of them. He is our hiding-place, our walls and bulwarks, who delivers us from an evil world, redeems us from all corruption
and

and adversity, prays that our faith fail not, and keeps us by his mighty power through faith unto salvation.—By him, as our oracle, we are informed of the will of God, taught to profit, and to know the Lord from the least to the greatest. In him we hear God's voice to us, and he hears ours to him with pleasure and delight.

Might not this pillar also be an emblem of *gospel-ordinances*. In her outgate from heathenish and popish slavery, they are bestowed on the church. In our spiritual escape from Satan and the broken law, they are first truly seen. On God tabernacling in flesh, they rest and depend. He is their foundation, supporter and sum. Only in our journey to our eternal rest, they remain with us. And, how refreshing, enlightening, warming, and protecting they are often to our souls !

V. *Of the TREE which sweetened the water of Marah*, Exod. xv. 22,—25.

IT was typical of Jesus our all-sweetening tree of life. "Its miraculous virtue was necessary. For three days the Israelites had marched in the wilderness, without any water to drink. That which they found at Marah was so bitter, they could not use it." Sin having entered our world, rendered it a dry desert. All was bitterness, vanity, and vexation of spirit. Nothing but bitter streams of broken law-curses and precepts,—bitter streams of affliction, disappointments and death. Nothing but a crucified God-man, could correct their vitiated taste. "God shewed this tree to Moses : he cut it down, and cast it into the waters. They were immediately sweetened, and the people drank." God sent forth his son made of a woman, made under the law, which came by Moses,—sent him forth to be a propitiation for our sins. By this law he was made

made sin, made a curse, made a sufferer, made dead for us. By his fulfilment of its precepts and enduring of its penalties, and bearing our griefs and carrying our sorrows, our enjoyments, and even our bitterest trials are sanctified. By a lively faith in his dying love we find bitter things sweet. Law-charges and heavy afflictions become like honey to our taste. Who can lay any thing to the charge of God's elect? It is God that justifieth. Troubles and death work for us a more exceeding and eternal weight of glory. "By the sweetening of this winter, the Lord proved Israel." And truly if the gospel, of a crucified Christ be hid, it is hid to them who are lost; but to them who believe, it is the wisdom and power of God.

VI. *Of the MANNA*, Exod. xvi. Num. xi. 4,—9. 31,—33. and xxi. 5, 6. Deut. viii. 3. Josh. v. 12. Neh. ix. 15,—21. Psal. lxxviii. 24, 25. and cv. 40. John vi. 26,—57.

IT was a delightful figure of Jesus the true bread which came down from heaven. "It was given to the Israelites, when they were famished with hunger, and when their angry murmuring, their contempt of former kindness, their preferring of Egyptian bondage to present liberty and the promised Canaan, deserved but fire and brimstone to destroy them." How *seasonably* Jesus undertook for us, in the council of peace! How *seasonably* he assumed the likeness of our sinful flesh, in the fulness of time! How *seasonably* he comes to our soul, when we are ready to perish by hunger! How *sovereignly*, while we were yet without strength,—were dead in trespasses and sins, in due time he died for the ungodly! While we have no preparation but blasphemy, idolatry, enmity and rebellion, we obtain

tain mercy. He comes, leaping over mountains of guilt and opposition, and gives gifts unto men, even to the rebellious. When we are at our worst, sin taking occasion by the commandment to work in us all manner of concupiscence he enters our heart. When our iniquities were grown up to the heavens, he came to us Gentiles in the gospel of peace, conquering and to conquer. Where sin abounded, grace did much more abound.

“ The manna was a small round thing of a whitish colour. It was prepared, mysterious, sweet, wholesome, and all-suiting, but much lothed and despised food.” On earth Jesus appeared *contemptible*. He still appears small and insignificant to carnal men. He is even much unknown to and hid from saints in this world. How small a portion of him is heard or known ! But he is the king *eternal*, the everlasting father, *filled* with all the fulness of the godhead.---He is white and ruddy, the chief among ten thousand, altogether pure and glorious.---He is the bread which the Lord hath prepared for the poor. He was set up from everlasting, chosen to be our provision before the foundation of the world.---How *mysterious* ! We know not what he is ; for great is the mystery of godliness God made manifest in the flesh,---the Holy one of Israel made sin for us, that we might be made the righteousness of God in him,---God blessed for ever, made a curse, that the blessing of Abraham might come on us Gentiles.---How *sweet* this meat indeed, sweeter than honey to my taste. He needs nothing to sweeten him, while he renders every thing else sweet. The light of his countenance puts gladness into my heart. Though the fig-tree should not blossom,---though there should be no fruit in the vine,---though the labour of the olives should fail,---though the fields should yield no meat, yet will I rejoice in the Lord, I will joy in the God of my salvation. How *wholesome* ! Whosoever eateth him shall never die,
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but he made whole of whatsoever disease he hath. None of the diseases of Egypt shall come upon him: his food is the Lord God that healeth him. How *suitable* to every case! Wisdom to the foolish, righteousness to the guilty, sanctification to the unclean, and redemption to the enslaved!—But alas! how *loathed*, despised, and rejected of men! They will not come to him, that they may have life. They trample under foot the Son of God, and will have none of him.

“The manna fell from heaven. It fell early and in the dew. While the Israelites sojourned forty years in the wilderness, it fell on every day, except the Sabbath,—but never after they had opportunity to live on the old corn of Canaan. It fell plentifully, enough to satisfy almost three millions of men, women and children. It fell near at hand, round about the camp. To provide food for the Sabbath, a double quantity of it fell on the sixth day of the week.” Jesus our gospel-provision is the Lord from heaven, the bread which cometh from above. In his incarnation, in the offers of the gospel, and the influences of his spirit, he descends into the lower parts of the earth. In paradise he fell early in the dew of the first promise. In the morning of the new-Testament period, he fell among the nations, in the dew of gospel-truths, ordinances and influences. He was as the dew to Israel,—as a dew from the Lord in the midst of many people, which made them revive as the corn, and grow as the lily.—Early he invites sinners to himself. *Suffer little children to come unto me, and forbid them not. They that seek me early shall find me.* Not till all the Israel of God have entered the heavenly Canaan, shall the dispensation of the gospel cease. Lo he is with his preachers and in his word and ordinances, *always, even unto the end of the world.*—Daily, in several ordinances is our all-nourishing Redeemer presented and offered to us. Daily he cries in the
chief

chief places of concourse, Why do ye spend money for that which is not bread, and your labour for that which satisfieth not? Eat ye that which is good, and let your soul delight itself in fatness. Come, eat of the bread which I have prepared.—Daily he watcheth and knocks at the door of our heart. How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn ye at my reproof; behold I pour out my spirit upon you, and make known my words unto you. Is it, ye sinners, a small thing for you to weary men? but will you weary my God also? Know, that on the seventh day, after death, no more offers of Christ can be had. He that is filthy must be filthy still. In their entrance on the immediate enjoyment of God's everlasting love, saints bid an eternal adieu to the institutions of the gospel.—In the gospel, Jesus is *plentifully* exhibited, in his fulness of grace and truth, enough to supply all the wants of unnumbered millions, and to spare.—He is brought near to us hearers of it. The giving word is nigh us, even in our mouth, and in our heart. He brings his righteousness near, and it shall not be afar off. He placeth salvation in Zion for Israel his glory. It is offered no where, but in the visible church, that camp of the saints. They, that are without, perish by hunger, and die in their sins.—In the last age of the world, and last days of it, this bread of life falls in redoubled measure among the nations. The knowledge of the Lord covers the earth as the waters cover the sea. In the apostolic and millennial periods, the Lord makes unto all people, a feast of fat things. He abundantly bleffeth her provision, and satisfieth the poor with bread.

“ Being fallen, the manna was to be gathered on every day, but the Sabbath. It was to be early gathered before the sun waxed hot to melt it. It was to be gathered by every Israelite and stranger among them. It was to be plentifully gathered,

“ that there might be no lack. It was to be gathered without the camp. A double portion of it was to be gathered on the sixth day, but none was to look for it on the seventh.” We ought *daily* to receive the Lord Jesus, and walk in him. The life we live in the flesh ought to be by faith on the Son of God.—*Early*, in the morning of our life,—early, in the morning of gospel opportunities, we ought to receive him, lest the wrath of God waxing hot against us, quickly deprive us of gospel-ordinances, or of the stirrings of his spirit.—No man is to depend on the righteousness or faith of his neighbour, or to say, We have Abraham to our father; but *every* one, Jew or Gentile, is for himself to receive Jesus Christ and all the fulness of God in him, to open his mouth wide, that God may fill it.—We must retire from the hurry of this present world to enjoy fellowship with Christ,—go out to the fields,—and there give him our loves. We must receive him as the common Saviour of sinful men, to which others have an open and unhampered right,—and believe, that, thro’ his grace, we shall be saved, as well as they. The nearer the week of our life and of time draws to its end, we ought the more earnestly, and the more abundantly, to receive him, in the gospel-promises, and lay up in store for the time to come, that, during the eternal Sabbath, we may, without means, feast on his fulness, and be satisfied with the fatness of his house. Oh that I were wise, that I understood this, that I would consider my latter end.

“ Being gathered, the manna was cast into a common heap, from which every person received the fill of an Omer. This being bruised in a mill or mortar, or broken in a pan, was to be eaten on the very same day on which it was gathered, except that one of the Omers gathered on the sixth day was to be used on the seventh. All of it, that was not used in due time, bred worms and stank.”

Christ

baker

Christ is the common Saviour of the world. His salvation is a common salvation. His fulness is liberally imparted to his people. Every one of them, Jew or Gentile, weak or strong, hath an equal share in his covenant,---in union to his person,---in justification by his blood,---in adoption into his family,---in regeneration by his spirit. Every one is an heir of God and joint heir with Christ, and shall for ever sit with him on his throne. Being prepared by God's grinding him in the mill of his revenging justice, bruising him in the mortar of adversity, and breaking him in the fiery oven of his wrath, he ought, when offered in the gospel, to be immediately received with a broken and a contrite heart. To-day we must hear his voice, and receive his fulness. Now is the accepted time. Now is the day of salvation. If we neglect to improve the word of salvation when sent, and instead of feeding on it, hoard it up in idle speculations, it will breed worms of noisome corruptions and of a condemning conscience. Christ crucified shall be to us a savour of death unto death. He that increaseth only head-knowledge of Christ and his salvation, increaseth to himself everlasting sorrow.

"To keep in remembrance the Israelites living on
"omers or tenth deals of manna, day by day, in the
"wilderness, an omer of it was laid up before the
"ark of the covenant in the most holy place of the
"tabernacle, where it continued uncorrupted for many
"generations, and all their meat-offerings were
"adjusted by tenth-deals, and the Lord's share of their
"yearly incomes was given in tithes or tenth parts
"of them." Jesus Christ, our hidden manna, within the veil, remains, before God, the incorruptible memorial of our spiritual and eternal provision. The heavens must contain him until the time of the restitution of all things. Gospel ordinances, as a precious golden pot, full of his unsearchable blessings, continue to all generations under the special protection

tion of God in the church. And, all our revenues of praise and holy obedience ought to be a thankful remembrance of Christ. His name shall be remembered in all generations, and the people praise him for ever and ever.

“The terrible vengeance of God pursued them, who lothed the manna, and preferred to it the leeks, onions and garlick, of Egypt. At Kibroth-Hattaavah, the flesh, for which they lusted, was cursed into the cause of a most lothsome and ruinous plague. On the coast of Edom fiery serpents bit them.” Let sinners in Zion be afraid; let fearfulness surprise the hypocrites, who contemn Jesus, the unspeakable gift of God,—the bread, which cometh down from heaven. Their table, their outward enjoyments, and even the ordinances of the gospel shall prove a snare and curse to them. If they prefer the pleasures of sin, the husks of this world, and their own naughty righteousness, which is of the law,—to him and his fulness, God shall give Satan, the old serpent, power to stand at their right hand, and to sting them to death, and carry them into outer darkness, where there shall be weeping, wailing, and gnashing of teeth.

VII. *Of the WATER YIELDING ROCKS*,—Exod. xvii. 1,—7. Numb. xx. 1,—11. Neh. ix. 15,—20. Psal. lxxviii. 15, 16. and cv. 41. and cxiv. 8. Isa. xlviii. 21. 1 Cor. x. 4.

“THE flinty rock in Horeb, being probably a kind of large stone lying on the surface of the ground, was somewhat high, firm and proper for shelter, but most unlikely to be a source of water. By the direction of God and while the peculiar symbol of his presence stood above it, Moses smote it with his rod, before the elders of Israel.” That rock was Christ. He is the unchangeable

changeable God, the same yesterday, to-day, and for ever, made higher than the heavens, having in all things the pre-eminence,—and our refuge and our strength, a present help in trouble. In his humiliation he appeared a root out of, and rock on a dry ground, a very unpromising source of blessings. But, according to the determinate counsel and foreknowledge of God, Moses' broken law smote him before the Gentiles and people of Israel, in Jerusalem, the most public place, and at the passover, a most solemn feast. There he was trodden and bruised under the mountainous weight of an angry God. —He was put to grief, stricken, smitten of God, and afflicted. His soul was exceeding troubled and sorrowful, amazed, and very heavy.

“ This rock was smitten for the benefit of an undeserving, disobedient, and rebellious people.—Nor, for this end, was a rock smitten oftener than once. When the Israelites afterward wanted water in the wilderness of Zin, God directed Moses only to speak to the rock; and perhaps for smiting it, as well as for his unadvised words, he was denied an entrance into Canaan.” And herein God commendeth his love to us, in that while we were yet sinners, Christ died for us: when we were enemies, we were reconciled unto God by the death of his Son.—Nor needed he *often* to suffer from the foundation of the world. He was *once offered* to bear the sins of many; suffered *once* the just for the unjust to bring them to God. And by *one offering*, he hath perfected for ever them that are sanctified. Not new suffering, but renewed preaching of Christ shall introduce the glory of the latter days.—If I am fearfully deprived of his refreshful benefits, let him be preached to me with the Holy Ghost sent down from heaven; and let me speak to him by the prayer of faith: but never crucify him afresh, lest, excluded from the heavenly Canaan, I perish in my sin.

“ What

“ What issued from the smitten flinty rock ? Not
 “ sparks of fire, but large streams of water, sufficient
 “ to refresh and purify the multitudes of Israel and
 “ sojourning strangers among them,—and to follow
 “ them thro’ a dry wilderness for almost forty years.”
 And what proceeded from the sufferings and death
 of our incarnate God ? Not flaming vengeance on
 our murderous earth, to burn us to the lowest hell ;
 but, thrice astonishing !—unbounded streams of all-
 refreshing,—all-purifying blood and spirit of Jehovah !
 —streams of gospel-promises and ordinances, influ-
 ences and blessings !—streams of inexhaustible suffi-
 ciency for every sinful man, Jew or Gentile, bond
 or free ; for Christ is *all and in all* !—streams which
 no mountainous provocation can stop or imbibing
 sands of carnal careless hearts dry up !—streams which
 flow into all the ends of the earth, and which not-
 withstanding provocations unnumbered, communi-
 cate themselves to the most distant ages of the church,
 and attend every believer, in all his wanderings on
 earth !—So shall he sprinkle many nations with the
 living waters, which go forth out of Jerusalem, in
 summer and in winter. Let my poor and needy soul
 rejoice, that when I sought water in legal endeavours,
 and in earthly enjoyments, and there was none ; and
 my tongue failed for thirst, the Lord heard the cry
 of my need, and opened rivers in the wilderness,
 and streams in the desert, to give drink to his peo-
 ple, his chosen,—that I, a wild ass, might drink
 my fill. Let me drink, yea drink abundantly,—
 bathe my whole soul, and wash away all my sins.
 We are not straitened in Christ.

VIII. *Of the WELL DIGGED on the border of Moab,*
 Num. xxi. 16,---18.

“ **T**HE Israelites had scarce removed from the
 “ Arabian desert, when the streams of the
 “ rock

“rock in Kadesh failed them: the streams of Arnon were too distant. The Lord gave them this well unasked. At the direction of Moses, their lawgiver, the nobles of the people digged it, with their staves.” Jesus is our fountain of gardens and well of living waters and streams from Lebanon. In pity to our need, God gave him unasked. Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. And how often is he found of them who seek him not?—According to the determinate counsel of God and the demands of his broken law, the rulers of Israel digged his hands and feet, condemned and crucified the prince of life. By the direction of Jehovah, the *one Lawgiver*, ministers, who are rulers of his mystical Israel, dig into the inspired revelations concerning him, and open these wells of salvation to sinful men.

“This well being digged, the water sprang up abundantly,—for the Lord had said, Gather the people together, and I will give them water. They drank it with joy and singing.” And what unbounded fulness of spiritual influences and benefits flow from a crucified, a preached Christ! God hath commanded to gather together not only Israel, but all the nations of the earth, that he may give them *living water*. *Go ye into all the world, and preach the gospel to every creature.* As many as ye find, bid to the fountain. And with joy we draw water out of this well of salvation, and drink it with a song, with laughter and mirth, that is not mad. God forbid, that I should glory, save in the cross of Christ, by which the world is crucified unto me, and I unto the world. Being justified by faith, we have peace with God, and rejoice in hope of his glory. We rejoice in God through our Lord Jesus Christ, by whom we have received the atonement, in our wildest deserts of tribulation, and in the presence of our enemies. From the uttermost ends of

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the earth have we heard songs, even glory to the righteous.—Though now we see him not, yet believing we rejoice with joy unspeakable, and full of glory. We, ransomed of the Lord, shall quickly return, and come to Zion with songs, and everlasting joy upon our heads. We shall obtain joy and gladness, and sorrow and sighing shall flee away. The Lamb shall lead us unto living fountains of water, and God himself shall wipe away all tears from our eyes.

IX. Of the CLUSTER OF GRAPES from *Eschol*,
Num. xiii. 23, 24.

“IT was exceeding large. Two of the spies, probably Caleb and Joshua, bearing it on a staff, between them, brought it from the south part of Canaan, to their brethren in the wilderness, as a proof of the fruitfulness of that promised land.” Jesus Christ is as a *cluster of camphire* in the vine-yards of Engedi. What unnumbered multitudes of well-connected excellencies, blessings, promises, gifts and graces are in him! He is brought to our wilderness world, by his prophets, apostles and ministers, on the staff of a despised gospel, which is the rod of his strength. The ministration and enjoyment of him in ordinances is a sure token and delightful earnest of the inconceivable fruitfulness of the Canaan above.—O the riches of the grace, the wisdom, and knowledge of God! Even in the wilderness, bread is given us, and our water is sure.—Nay, new wine, grapes from glory,—that we may eat and drink, and forget our affliction, and remember our misery no more.

X. Of

X. Of Aaron's BUDDING ROD. Num. xvii.

“**T**HAT God might decisively mark which of the twelve tribes of Israel should officiate in holy things, he directed Moses to lay up a rod for each tribe before the ark. When they were taken out on the morrow after, eleven of them remained as withered as before. But Aaron's, which had been laid up for the tribe of Levi, and principally for his own family, *budded, blossomed, and brought forth almonds*. In this condition, it was returned, and long continued at the side of the ark, ready to be produced as a testimony against every one who should dare to usurp the priesthood.” This, no doubt, imported, that the Aaronic priests should be very active, vigilant, and spiritually fruitful in their office; that the typical priesthood should for many ages continue in their family; that terrible judgments should swiftly pursue the invaders of their office.—It instructs ministers, that however dry and withered the rod of the gospel may appear to carnal men, yet, by the powerful influence of God's spirit, it shall, in different ages, bud and bring forth multitudes of converts to Christ, and manifold fruits of righteousness, which shall at last be produced as a testimony against those, who go about to establish their own righteousness,—who know not God, and obey not the gospel.—It warns them, that with much readiness, activity and zeal, they should labour in their work, that they may save themselves and those that hear them,—and that when their work is finished, they may be received up before Christ and his Father, and be in due time produced, as witnesses against those who despised their instructions and contemned their master.—But chiefly it was *typical* of the man whose name is the BRANCH.

“ It was a rod of an almond tree, which buds very early in the spring, and also very late in the harvest.” Jesus Christ is the first born among many brethren, the beginning and the ending. He was hastened into our world in the *fulness of time*, and was vigilant and persevering in his service. He was early about his Father’s business, and obedient unto death, even the death of the cross. “ It was laid up before God, dry and withered, among the rest.” By the will, and under the inspection of his Father, Jesus sprang up as a root out of dry ground, was laid among other men, appearing in the likeness of sinful flesh, and in the form of a servant; and, as if he had been sinful, was afflicted, condemned and crucified;—was tempted in all points like as we are, yet without sin. “ Brought forth on the morrow, it marked Aaron and his sons claim to the priesthood by its *budding, blossoming, and bringing forth almonds.*” By his fulfilling all righteousness, by his rising again for our justification,—by his ascension to heaven to prepare a place for us,—by his coming forth in gospel ordinances and spiritual influences, and by his precious fruits of glory to God in the highest, and permanent peace on earth, and good-will towards men, are his true deity, Messiahship and high priesthood manifested and confirmed. “ Being returned to the holy of holies, Aaron’s rod continued there in its flourishing condition, as a standing witness against every attempt to rob him or his sons of their priesthood.” Having returned to his Father’s right-hand, Jesus there continues in his ever-blooming glory and ever-fruitful intercession. On earth his gospel continues blossoming and bearing fruit.—What swift and awful witnesses these, against all them who oppose his honour, invade his priesthood, or injure his spiritual offspring!

XI. *Of the BRAZEN SERPENT*, Num. xxi. 4,—9.
John iii. 14, 15.

THIS certainly prefigured Jesus Christ, for as Moses lifted up the serpent in the wilderness, so was the son of man lifted up. "It was made of brass, a coarse but durable metal." The word was made flesh;—but he retained the whole power and strength of godhead. He liveth and was dead, and behold he lives for evermore, and hath the keys of hell and death. "It had the appearance, but not the poison of a serpent." Jesus Christ was wise as a serpent, though harmless as a dove,—able to take the old serpent in his craftiness. He assumed the likeness of sinful flesh, had our sins and curses due to them, laid upon him,—was reproached by men, as a malefactor, a devil,—and punished by God as an egregious transgressor;—but he was holy, harmless and undefiled, separate from sinners; knew no sin,—did no sin, neither was guile found in his mouth. "It was formed by Moses, or his order, and lifted up on a pole, in the midst of the camp, that all Israel might see it." God sent forth his son made under the law which came by Moses, to redeem us who were under the law.—What the law could not do in that it was weak through the flesh, God sending forth his own son in the likeness of sinful flesh, by a sacrifice for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. It pleased him, of whom are all things, to make the Captain of our salvation perfect through suffering. By his direction the broken law lifted him up on a cross, that he might draw all men to him and heal their deadly wounds. And, for this end is he lifted up in the gospel, that whosoever believeth

lieveth in him, may not perish, but have everlasting life.

“ It was formed and lifted up for the healing of
“ those, who, for their contempt of the heavenly
“ manna, had been mortally bitten by fiery flying
“ serpents. As soon as any of them, Israelite or
“ stranger, however distant in place, weak of sight,
“ or incurable-like in disease, looked to it, he was
“ perfectly cured.—O strange! divine! easy! uni-
“ versal! only cure!” By rendering our first parents
discontented with their happy state of innocence and
fellowship with God, the infernal fiery flaming ser-
pents, who go about seeking whom they may devour,
mortally stinged and bit all mankind. Human na-
ture was all infected with the poison of sin. Our
whole head is sick, and our whole heart is faint.
For a time the malady preys insensibly on the vitals
of most, till conviction or death make it felt.—Jesus
was manifested to cure these bites and destroy these
works of the devil; and, by his stripes and leaves
we are healed. By looking to him the ends of the
of the earth are saved. For he is God and there is
none else. The blind are made light in the Lord;
and they who were sometimes afar off are brought
nigh by his blood, and are made whole of whatsoe-
ver disease they had.—Infinitely *strange* remedy! that
Christ crucified, who is to many a favour of death,
should be to them who believe, the healing power
and wisdom of God;—that the eternal life and health
of sinful men should proceed from the sufferings
and death of the Son of God in our nature!—Truly
divine remedy! This is God’s commandment, that
we believe on the name of his Son Jesus Christ. Not
of works, lest any man should boast,—but according
to his mercy he saveth us. To him belong the issues
from death. Bless the Lord, O my soul, who heal-
eth all thy diseases. Return to give glory to the
Lord thy God, that healeth thee.—Thrice easy cure!
If, from the most wretched and distant condition,
and

and with the most indistinct knowledge and weak and staggering faith, I but look to him, I shall be saved, shall be made every whit whole.—O *universal* cure! To you, O men, he calls, and his voice is to the sons of men. His gospel is preached in all the world, and to every creature. Him that cometh unto him, he will in no wise cast out. Whosoever will, let him come.—*Infalible* cure! ten thousand times repeated, with never-failing success. If I look to him, I shall be lightened,—shall be saved, to the uttermost,—saved in the Lord, with an everlasting salvation. None perish that trust in him. He that believeth on him, shall never see death.—Whosoever believeth on him, though he were dead, yet shall he live. This is the will of him that sent him, that whosoever seeth the Son and believeth on him, should not perish, but have everlasting life.—He is our *only* cure! Beside him there is no Saviour. Neither is there salvation in any other—no other name, by which we can be saved. He that believeth not on him is condemned already. He shall not see life, but the wrath of God abideth on him.—Lord, since these infernal serpents are not slain lest I should forget thee,—since they are not chained up from tempting me, lest I should wax wanton against thee, let my life be a looking unto thee, that, being ever stung and bitten, I may be ever healed.—Since grace so abounds, so reigns through Jesus' righteousness, let me hate Satan and all his works with a perfect hatred. And may the God of peace, bruise him under my feet shortly.

XII. Of the POOL of BETHESDA,—John. v. 1.—5.

WAS it typical of Jesus Christ, the *fountain opened for sin and uncleanness*? Jesus the mercy promised to the fathers! “It was hard by
“the

“the sheep-market. To render it medicinal, an angel at certain seasons troubled it.---After which, whoever first bathed himself in it was made whole of whatsoever disease he had. Multitudes of blind, lame, halt, and withered lay in its five porches, waiting for the moving of the waters.” In his love, his nature, his office, his gracious deeds, our all healing Redeemer is near to his chosen sheep.--- It behoved him to be made sin, made a curse,---troubled by his Father’s wrath, till he knew not what to say, that, by his stripes, his troubles, we might be healed. And, how quickly after his tremendous death, were multitudes of the most atrocious criminals washed and healed in his blood! They that seek him early shall find him. And he is able to save to the uttermost, them that come unto God by him. In the porches of his ordinances, multitudes of ignorant, unruly, unfruitful, and dying sinners, ought to wait for the saving experience of his all healing influences.

May not this pool be an emblem of the gospel dispensation. We ought carefully to attend on the ordinances of it, till Jesus and his Spirit, in the time appointed by the Father, render them effectual. Early and earnestly ought we to apply every word, every mean of grace, to our heart.—Blessed Redeemer, rend the heavens and come down, that the mountains of our provocation may be melted, and the pools of ordinances be troubled at thy presence! Come from the four winds, O breath of the Lord, and breathe upon them and on us diseased and slain, that we may live.

XIII *Of the Pool of SILSAM*,—John ix. 6, 7.
Isa. viii. 6,—8.

“FROM the soft flowing waters of Shiloh,
“which is by interpretation SENT, the Jews
“are

Shiloh

are said to have drawn for the washing of the priests who served, and of the sacrifices which were offered at their temple, and to pour out in the court, at the joyful feast or tabernacles. By washing in it, Jesus gave sight to one who was born blind. For despising it, or rather the family of David, represented by it, the Lord brought upon them the waters of the river Euphrates, strong and many, even the king of Assyria with all his bands." Jesus Christ is the *sealed*, the *sanctified*, *sent*, of God,—sent to seek and save that which was lost. He lived meek and quiet upon earth; did not cry nor lift up his voice, nor cause it to be heard in the streets. Softly he walketh in ordinances, and enters our heart. His kingdom cometh not with observation. From him, our well of salvation, we draw bleeding virtue to wash our persons and services, and saving influences to refresh and exhilarate our soul. He that believeth on him out of his belly shall flow rivers of living water. By washing in his blood and receiving his Spirit, they that were born spiritually blind receive their sight, and they who were darkness, become light in the Lord. The heart of the rash is made to understand knowledge, and the foolish to become wise unto salvation. For contempt of this crucified root and offspring of David, the Lord brought upon the Jewish nation, the overflowing armies of Rome. His wrath came upon them to the uttermost. He made their land desolate even unto this day. For contempt of him shall millions of gospel hearers be punished with everlasting destruction from the presence of the Lord and the glory of his power. Behold, ye despisers, wonder and perish.

XIV. *Of the DELIVERANCE of the ISRAELITES from EGYPT*,—Exod. i.—xiii. Deut. iv. 34. and xi. 2, 3. and xxvi. 5,—8. Josh. xxiv. 5. Neh. ix. 9, 10. Psal. lxxviii. 11,——52. and cv. 16—38. and cxxxv. 8, 9. and cxxxvi. 10,—12. Acts vii. 17.

IT was an emblem of our deliverance from our spiritual bondage “The bondage of Egypt was very hard and cruel. It was an *iron furnace*, in which the Israelites were forced to serve with great rigour, in building frontier cities, perhaps intended to prevent their own escape to Canaan, and to confirm their slavery in Egypt. Their minds were depressed, their bodies fatigued, and their male infants appointed to death. The first movements towards their deliverance did but add to their misery. Being deprived of straw to make bricks, while their task was not diminished, they became quite enraged, and upbraided and cursed Moses and Aaron, whom the Lord had appointed to be their deliverers.” How dreadful is the thralldom of our unregenerate state! What an iron, an infernal, furnace. Our souls and bodies are fatigued in raising strong holds for Satan, by which he may prevent our escape. By temptations, corruptions and carnal cares, every vigorous resolve or attempt towards duty, is stifled. When the Holy Ghost, by the commandment enters our conscience, sin revives and we die, being convinced, that we have no solid hope and no spiritual strength. The broken law, being at once the strength of sin, and condemning us for the least offence, our inward corruption taking occasion by it, works in us all manner of concupiscence. Hence, in fearful perplexity, we go about to establish our own righteousness in opposition to Christ’s, or wish we had never been born, or never heard of him.

We

We cry, *I am cut off for my part. There is no hope, I have loved idols, and after them I will go.*

“By the magicians delusive enchantments, Pharaoh and his servants had their hearts hardened against allowing the Israelites to leave the country. While the plagues prevailed, they were often willing to grant them their dimission: but whenever those ceased, they refused it, till at last the angel slew all their first-born in one night.” By inconceivable delusions, Satan detains us in our spiritual bondage, and confirms our inclinations to continue in it. Under convictions and trouble, he and his agents often seem ready to quit their hold of us. But whenever these cease, they oppose our conversion with renewed violence or fraud. Never, till, by the application of Jesus’ blood, the law, as the strength of sin be slain to us, and our ignorance, pride, legality, and unbelief, these *first-born* lusts, be dethroned and mortally wounded, can any of us get free.

“On that very day, which had been appointed in the antient purpose and promise of God, the Israelites, protected by the blood of the paschal lamb, and feasted with its flesh, went all out of Egypt by night,—all healthy, vigorous and rich, and in haste, having no victuals provided, but a short allowance of unleavened bread.—All in quietness and in comely order, and harnessed,—but with a mixed multitude of heathens, who afterwards proved a terrible snare to them in the wilderness.” And in the moment appointed by the Father, all the Israel of God are delivered from their unregenerate state. In a night of darkness, perplexity, and trouble, they often make their escape. But, how invigorated by the Spirit of life in Christ Jesus entering their soul! how enriched with the spoils of their enemies, and with all the unsearchable riches of Christ! With what deliberate speed they flee for
their

their liberty, their life! With determined resolution they renounce carnal enjoyments, deny themselves, take up their cross, and follow Him, purpose to live by faith not by sight, not by bread alone, but by every word which proceedeth out of the mouth of God,—trusting him for the supply of all their wants, Renouncing the leaven of ungodliness and worldly lusts,—they are determined to keep the feast for life, with the unleavened bread of sincerity and truth.—At peace with God, their conscience, and his creatures, they are orderly ranked as good soldiers of Christ, harnessed with the armour of righteousness on the right hand, and on the left. But alas! with what a mixed multitude of remaining corruptions, which prove a grief and snare to them, as long as they are on earth!

“Scarce had the Israelites begun their march, when a pillar of cloud and fire was sent by God to direct them in their way. For the further manifestation of his power and goodness, and for the punishment of their Egyptian oppressors, it conducted them, not by the near way to Canaan, but south-east-ward to the Red sea.” Being called to the liberty of Christ, we receive his word and Spirit and special providence, to be our guide. And that that he may be glorified in our after deliverances and in the destruction of our enemies, we are not immediately transported to glory, but led about into new scenes of trouble.

This marvellous deliverance *prefigured that of the Christian church* from the thralldom of heathenism, and popery. How grievous and destructive to mens souls is that servitude! By what fraud and violence were, or are, multitudes detained in it? What ten-fold plagues did, or shall fall upon the enslavers! In the time appointed, how marvellously were, or shall idols, superstitions and abominable practices be destroyed, and abolished, and men delivered by the revelation and power of Christ! With what candor, courage,

courage, faith, fulness of grace and spiritual armour, and under what special direction of God, they are brought forth in comely order ! But alas ! What a plaguing mixture of hypocrites attend them.

XV. *Of the ISRAELITES Passage through the RED-SEA*,—Exod. xiv. xv. Deut. ii. 4. Josh. xxiv. 6, 7. Neh. ix. 11. Psal. lxvi. 6, 12. and lxxiv. 13, 14. and lxxvii. 14,—20. and lxxviii. 13. and cvi, 7,—12. and cxiv. 3, 5. and cxxxvi. 13, 14, 15. Isa. li. 9, 10. and lxiii. 12,—14. Hab. iii. 8, 9. Acts vii. 36. Heb. xi. 29. 1 Cor. x. 1, 2.

IMMEDIATELY before the Israelites were exceedingly straitened and perplexed, having the sea before them, the mountains at their side, and the murderous enslaving army of Egyptians close behind them. In consequence of Moses' prayer God directed them to go forward to the very brink of the sea. It immediately divided, and standing up on each hand afforded them a large and safe passage. Pharaoh and his host presumptuously pursued them; but were confounded, terrified, retarded, and drowned.—The Israelites were baptized unto Moses, solemnly initiated in subjection to him as their leader, and lawgiver. Their hearts were filled with joy; and their lips filled with songs of praise." Might this be an emblem of our justification and regeneration in our departure from our spiritual bondage? When our hearts are pricked and perplexed, not knowing how to be saved, God by miracles of wisdom, power, and love, manifests a new and living way through the flesh and blood of his Son; and according to his mercy saveth us, by the washing of regeneration, and renewing of the Holy Ghost. In the mighty waters of Jesus' atoning blood and sanctifying influence, sins are pardoned, corruptions subdued, the power of Satan ruined, the world

world crucified, the prey taken from the mighty and the lawful captive delivered.—We are solemnly initiated to the service of God,—buried with Christ by baptism unto death, that, like as Christ was raised from the dead, by the glory of his Father, we also should walk in newness of life. And in viewing our deliverance from the lowest hell and the destruction of our spiritual enemies, our hearts and lips are filled with joy and melody,—with the song of Moses and of the Lamb.—Might this marvellous passage be an emblem of our entering through manifold tribulations into the kingdom of God? Terrors often take hold upon us, when we see them all around us, and ready to take hold of us. By them our enemies seek and hope to ruin us. But God opens a safe passage through them or escape from them. All the fruit of them is to purge away our sin, make us partakers of his holiness, engage our hearts to his service, and fill our lips with his praise.—It was *typical* of the passage of the Christian church, through most terrible persecutions from heathen emperors, and of the fearful destruction of the persecutors, and triumph of the Christians at last.

XVI. *Of the TRAVELS of the Israelites IN THE Arabian WILDERNESS*, Exod. xv. to Deut. xxxiv. Neh. ix. 15,---23. Psal. lxxviii. 14,-- 54. and cv. 39,---43. and cvi. 14,---33. Isa. lxiii. 13, 14. Ezek. xx. Acts vii. 38,---44.

“ **F**OR the space of forty years, and by more
 “ than forty different marches, the Israelites
 “ wandered in that waste howling desert,---till the
 “ mixed multitude and others who had despised the
 “ promised land, were intirely destroyed. They met
 “ with few desireable spots. They twice touched on
 “ the south border of Cauaan, but were turned off,
 “ once to the Red sea, and a second time to compass
 “ the

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"the land of Edom and Moab, by a way very rough
"and fatiguing." Were these travels emblematical
of the saints pilgrimage through this world, in which
they continue, till all their infirmities and corruptions
be utterly consumed? How unnumbered their di-
versified conditions and frames! God lifteth them
up and casteth them down again. Their Elim-like
enjoyments of his sensible presence are often but
few. After they have enjoyed near and distinct views
of the heavenly Canaan, and of the king in his beau-
ty,—how often messengers of Satan are sent to buffet
them, and the law of sin which is in their members
carries them back to the borders of their unregene-
rate estate! What shocking trials befall them! They
are plagued all the day long, and chastened every
moment. Without are fightings, and within are
fears. Their soul is much discouraged because of
the way, and chooseth death and strangling rather
than life.

"Many were the trials of the Israelites, in their
"wilderness journey. Their spirit fainted and
"tongue failed for thirst. The bitter waters of Ma-
"rah could not be drunk. They were suffered to
"hunger. While some of them were weary and
"weak-handed, the Amalekites came and fought
"with them. At Horeb the terrors of God affright-
"ed them. Their repeated wickedness drew fre-
"quent threatenings and plagues upon them. The
"flesh which they greedily requested, in a noisome
"manner killed many of them. Fiery flying ser-
"pents mortally bit them." Many are the afflicti-
ons of the righteous, but the Lord delivers them out
of them all. Through much tribulation, we must
enter into the heavenly Canaan. When we seek
spiritual refreshment, how often there is none, and
our souls are ready to perish by hunger and thirst!
How often created enjoyments and even gospel-ordi-
nances are embittered to our taste! How often are
we in perils by deceitful corruptions, and by false
brethren

brethren, who attack us in our adversity ! How often the terrors of God, the charges of his law, and the fears of death subject us to bondage and horror ! How often our backslidings correct us, and the things which we asked amiss and sinfully esteem, prove our cross, our plague ! How often are we fearfully wounded by the suggestions, fiery darts, and harassments of Satan and his seed !

“ The repeated rebellion and murmuring of the Israelites in the wilderness was truly amazing. “ Blessed and chastised ; yet flagrant rebels still.— “ And, how astonishing the mercy of God to them, “ even while he took vengeance on their inventions. “ He often marked the spots of guilt with miracles “ of grace. In the desert of Zin he gave the murderers bread from heaven. In Meribah and Kadesh he gave the rebels water to drink. At Sinai he gave the idolators his laws and statutes, his covenant and tabernacle. On the coast of Edom he “ healed their deadly wounds by a brazen serpent.” And, is not the whole life of saints on earth filled up with fearful provocations on their side, and with amazing favours on God’s ? How often, after fearful covetousness and frowardness, he seeth their way and heals them, leads them also, and restores comforts to them ! He is a God who forgives them, tho’ he take vengeance on their inventions. Where sin abounded, grace did much more abound.

“ The wilderness, being a land not sown, and destitute of fountains of water, and in which there “ was no way. The Israelites were to live by faith “ on the promised support and direction of God.— “ And in it, they lived intirely by miracles.—Their “ bread, their water, their unwaisting robes, their “ cloudy candle, oracle, guard and director, were all “ together supernatural.” The saints ought to live by faith on the Son of God,—walk by faith, and not by sight. The love, the power and promise of God, are their security for food, raiment, and direction,
and

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and every other blessing. And by miraculous manifestations thereof are they sustained. They eat the flesh, and drink the blood, and are clothed with the everlasting righteousness of the Son of God. They are crucified with Christ, and yet they live, and yet not they, but Christ liveth in them. He writes his law in their heart, sets up his tabernacle among them, and is their God. His Spirit is their instructor and guide, his love and power their protection, their guard, his inspired oracles are their candle. He never leaves them nor forsakes them, but guides them with his counsel while here, and afterward brings them to glory.—Knowing the joyful sound, they shall for ever walk in the light of his countenance.

Were these travels of the Israelites typical of the wandering state of the gospel-church in different periods?—Under the ministry of John Baptist and Jesus Christ, men were solemnly admitted by baptism of water. John was the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. In these days God spoke unto us by his Son. From the *mount*, and elsewhere, multitudes received the law at his mouth. He sent forth twelve apostles refreshful as the *wells* of Elim, and seventy disciples flourishing as her *palm-trees*,—to comfort wandering and weary souls with the gospel of salvation and peace. Multitudes of miracles were wrought. Water was turned into wine, and thousands nourished by loaves and fishes astonishingly increased. But, for despising the gospel-rest, and being offended in Christ, the most part of their hearers were permitted to turn back, and perish in their sins.—In the apostolic and subsequent period before Constantine the great, the law came out of mount Zion, and the word of the Lord from Jerusalem. Millions were nourished with bread which came down from heaven, and refreshed and cleansed by the fountain opened, the Holy Ghost and his word and influences, which made the Gentile world

to blossom as the rose. And, how unnumbered the trials, and marvellous the deliverance of the saints! — Under the *twelve hundred and sixty years* of Antichrist's reign, the church is in a wilderness state. And how fearful her hardships, and remarkable her preservation and deliverance! — Rather these travels were a figure of the afflicted lot of the new Testament church from first to last. Having by God's strong hand and stretched-out arm, been delivered from heathen idolatries and Jewish impositions, she passed through a Red-sea of bloody persecution, and waste howling deserts of trouble, till relieved by Constantine about 320,—when she appeared on the borders of her happy rest. But, for their contempt of its spiritual nature, Antichrist dragged the most of professed Christians back almost to their original heathen bondage. Having after manifold wanderings, again come in sight of our promised rest in the Protestant reformation; we, for our wickedness, have been made to compass the land of Edom, where our soul is much discouraged because of the way. Nor do I hope for our entrance into the millennial rest, till the mixed multitude of openly carnal professors be purged from us, and even the witnesses for Christ be generally slain.

XVII. *Of the ENTRANCE of the Israelites into Canaan*, Josh. i.—v. and xxxiv. 11,—13. Neh. ix. 23,—25. Psal. lxxviii. 54, 55. and lxxx. 8, 9. and cv. 44. and cxxxvi. 21, 22.

“ QUICKLY after the death of Moses, the
 “ Israelites entered into their promised rest.
 “ The ark of the covenant procured them their safe
 “ passage through the high swelling Jordan. To
 “ commemorate the miracle, twelve stones from the
 “ adjacent field were set up in the midst of the chan-
 “ nel, and as many taken from the channel, were
 “ erected

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“erected on the western bank. The Hebrews dropt
“the ignominious marks of their rebellions against
“God in the wilderness. They were circumcised,
“ate the passover, and proceeded to their conquests.
“And being now abundantly furnished with the old
“corn of Canaan. if they pleased to fight for it, the
“manna ceased.” Was this *entrance* typical of that
of the church into her gospel-state? Quickly after
Jesus, by his death, had completely satisfied the broken
law, and abolished the ceremonial, it commenced.
Let us stand fast in the liberty with which he hath
made us free. His incarnation, mediatorial office and
death, procure us our new and living way to it, through
floods of unworthiness and wrath.—Of those, who had,
from the beginning, witnessed all that he did and taught,
he appointed twelve apostolic monuments to attest his
miracles, death and resurrection. And, though the
prophets do not live for ever, yet their principal
predictions being fulfilled in him, they all give witness
to him, That whosoever believeth in him, shall receive
remission of sins.—In the primitive gospel church,
what multitudes of Gentile nations were made as though
they had not been cast off! What multitudes were
circumcised in heart and ears! How frequently and
delightfully they feasted on Christ, their passover
sacrificed for them! Jesus and his Father’s antient
loving-kindness being manifested in the miraculous
effusion of the Holy Ghost, the ceremonial rites
ceased to oblige, and were disused.—Then, to the
terror of every opposer, the Christian warriors
proceeded to contend with deep-rooted corruptions,
idolatry, superstition, ignorance, barbarity, and
other wickedness, till the whole world be subdued
to the obedience of faith.

Was this entrance of the Israelites into Canaan
emblematical of ours into our new-covenant state?
After passing through danger and distress, and
having the Sinai commandments, with terror screwed

into our conscience, and the Interpreter one among a thousand, hath shewed his righteousness unto us, the application of his death makes the broken law dead to us, and us to it. Through his sinking and standing in deep waters of trouble and wrath, he opened a safe passage for us. There is therefore now no condemnation to them who are in him. United to him, built on him, the foundation of the apostles and prophets, and justified in his blood, and thus clean passed over from death to life, our heart is renewed, circumcised to love him and devoted to his service. Being feasted on his flesh and blood, we proceed to crucify the flesh, with the affections and and lusts;—to mortify the deeds of the body, that we may live on God's antient and everlasting blessings, for which we did not labour;—to resist the devil, that he may flee from us;—and to overcome the world by the victory of our faith.

Was this entrance of the Israelites into Canaan also a type of ours into the heavenly rest, which remaineth for the people of God? After we have finished our wanderings and trials in life;—after our legal temper hath given up the ghost, and the mixed multitude of infirmities and dissembling professors, have bidden us an eternal adieu, we obtain our promised blessedness. Through Jesus' death and present influence, a gloomy dissolution and all its high swelling fears cleave asunder, and open for us a safe and easy passage unto that *better country* above.—There we shall for ever raise lasting monuments of praise to him: who loved us, and redeemed us to God by his blood. There all our marks of rebellion shall be perfectly dropt. We shall be like Jehovah; for we shall see him as he is. Thither shall never come the uncircumcised or the unclean. There we shall for ever feast upon Jesus *our passover sacrificed for us*. Here, to punish our over-relishing of earthly enjoyments, our heavenly manna is often suspended. But there, inspired oracles and instituted ordinances, in
which

which our manna descended, shall for ever cease. When that which is perfect is come, that which is in part shall be done away. There we shall, in an immediate manner, feast on Jehovah's antient love. We shall inherit the kingdom prepared for us before the foundation of the world, and receive the glory which was given us in Christ before the world began,—and feed on the fruits of the tree of life which we never deserved, and for which we never laboured!—Thrice happy state, in which the days of our wandering, our warring, our weeping shall be ended.

XVIII. *Of the Israelites WARS and VICTORIES,*
Exod. xvii. 8,—16. Num. xxi. 1,—3. 21,—35.
xxx1. Josh. vi.—xii. Judg. i.—xvi. 1 Sam. vii.
xvii. 2 Sam. v. viii. x. 2 Chron. xiii. xx. 2 Kings
xviii. xix.

WERE these wars emblematical of those of the saints? “Many were the enemies of Israel, Mesopotamians, Ammonites, Moabites, Midianites, Edomites, Arabians, Philistines, Syrians, Assyrians, Chaldeans, and others. Most of them were of their own kindred. Others sprang from the very dregs of mankind. After terrible defeats, some of them quickly recovered their courage and strength.” The enemies of the saints compass them about like bees. Satan and his angels, the world, profane Philistines, uncircumcised in heart, hypocritical mother's children, along with indwelling corruptions, concur to harass them.—Their trials often proceed whence they least expected them. A man's enemies are they of his own house. Enemies, whom they have routed, quickly recover strength, and anew attack and overcome them.—“To encourage and animate the Israelites in their wars, God promised them his presence and assistance,—and to make perpetual war with Amalek, “who

“ who first attacked them at a disadvantage.—He of-
“ ten marvellously interposed in their behalf. Nor
“ did they ever suffer a defeat, but when their sins
“ provoked him.” Let us rejoice. The Lord of
hosts is on our side. His promise and oath are pledg-
ed in our behalf. He shall bruise Satan under our
feet shortly. He shall subdue our iniquities, and
render tribulation to them that trouble us. For this
purpose, the Son of God was manifested, to destroy
the works of the devil. For this purpose he sat down
at the right-hand of God, to make all his enemies
his footstool. By his unwearied and ever-prevalent
intercession, and his unfailing and almighty power e-
very cursed Amalekite within or without us, shall be
destroyed. By the spirit of judgment and of burn-
ing, and by fearful curses and tremendous ven-
geance he shall root out all opposition. The last e-
nemy which shall be destroyed is death. Let us
therefore be strong in the Lord, and in the power
of his might. Let us abstain from all appearance of
evil. It is sin, that weakens our soul, and strength-
ens our enemies. For, how should one chase a
thousand, and five put ten thousand to flight, ex-
cept their sin had provoked the Lord to sell them
into the hand of their adversaries.

“ The Israelites war with the accursed natives of
“ Canaan deserves our peculiar attention. They
“ were to offer them no terms of peace ; but utterly
“ and without pity to destroy them, at least if they
“ came out in battle against them. None was to
“ be discouraged because of them, as their defence
“ was departed from them. The Lord promised to
“ drive them out, not all at once, lest wild beasts
“ should fill the desolate country, but by little and
“ little. For neglecting to cut off these natives at
“ their entrance into Canaan, the Israelites had
“ them made to them a grievous scourge and snare ;
“ and they kept possession of part of the country un-
“ til the days of David.” Be these accursed Canaa-
nites

nites emblems of our inward lusts. We ought to follow peace with all men, but none with them. Let not our heart pity, or our hand spare them. To pity them is to be cruel to ourselves. To spare them is to murder our souls. To make a league with them is to undo our salvation. They are indeed natives, strong and lively, and many as the sand of the sea,—and being deep intrenched in our natural constitution have worse than cities walled up to heaven or chariots of iron, to assist them. But, let us not fear them. Their defence, the curse of the broken law, is departed from them. Nay, by Jesus' death, a wasting curse is fixed upon them. God will drive them out, not all at once, lest we should wax wanton against Christ, and say, Our hand hath done all this,—but by little and little. He will dash their little ones to pieces. Let us take to us the whole armour of God, that we may be able to withstand the wiles of the devil, and mortify the motions of a heart deceitful above all things and desperately wicked. Let no indulged corruption remain for a thorn in our eyes, a scourge in our side, and a snare for our feet. Alas! what marks of inthralment our foolish pity hath entailed upon us! Never till Jesus call us off by death,—nay never, till he come in the clouds with power and great glory, shall we obtain the complete possession of our promised happiness and conquests.

Might not this warfare of the Israelites prefigure that of the new-Testament church with the armies of the dragon and Antichristian beast? With weapons not carnal, but mighty, through God to the pulling down of strong holds, and casting down of imaginations,—with the shield of faith, the helmet of the hope of salvation, the breast-plate of righteousness, the girdle of truth, the shoes of the preparation of the gospel of peace, the sword of the spirit, which is the word of God, and the artillery of all prayer,—The contemned apostles and other ministers

sters subdued the nations to the obedience of faith ;
 --Satan fell as lightening from heaven,--persecutors,
 enraged and powerful, were foiled,--philosophers,
 proud and crafty, were confounded, and their coun-
 sels turned to foolishness,--customs inveterate and ea-
 gerly supported by all the power and policy of hell
 and earth were abolished. Idols long famed and ge-
 nerally adored, were detested and destroyed. Lusts
 furious and desperate, were conquered. Multitudes
 of malicious adversaries were converted into friends;
 and incarnate devils into zealous saints. Not by any
 power or grace of their own, but by Jesus' power,
 by faith in his name, they subdued kingdoms, wrought
 righteousness, obtained promises, stopt the mouths
 of lions, out of weakness became strong, waxed va-
 liant in fight, and put to flight the armies of the
 aliens. But alas ! how Christians conformity to the
 world, which lieth in wickedness, and joining in ec-
 clestical and other affinity with the men of it, hath
 disgraced the gospel-church, and introduced the
 man of sin and son of perdition ! How long they
 have been thorns in our eyes, scourges in our side,
 and traps for our feet ! Lord Jesus, hasten thy glo-
 rious reign, in which the Canaanite shall no more
 dwell in thy house.

XIX. *Of the deliverance of the Jews from Babylon,*
 Isa. xiv. xl.—lii. and xxvii. 12, 13. Jer. xxx.—
 xxxiii. Ezek. xxxiv. xxxvi. xxxvii. Mic. iv. 10.
 Ezra i. ii. &c.

“ **T**HE Jews had richly deserved their mise-
 “ rable captivity in Babylon, by their abuse of
 “ God’s oracles, ordinances, and benefits. Their
 “ bondage there was cruel, and of long continuance.
 “ When their condition appeared most desperate,
 “ all of a sudden, Cyrus, having destroyed the Chal-
 “ dean monarchy, proclaimed liberty to the Jews,
 “ and

“and encouraged them to return to Canaan, and re-
 “build the temple of the Lord. The deliverance
 “issued in much joy, weeping and solemn dedication
 “to God.” Is not this a figure of the church’s de-
 liverance from Antichristian Babylon the great? For
 their not receiving the love of the truth God gave
 up professed Christians to the strong, the ruinous
 and lasting delusions of Popery. When that abomi-
 nable system shall be ruined in the most tremendu-
 ous manner, multitudes shall, by the sounding of
 the great trumpet of the everlasting gospel, be cal-
 led and drawn to Christ. And with what amazing
 influence shall the desperate affairs of the gospel-
 church be retrieved? And, with what mourning for
 sin, hallelujahs of praise, and self-dedication to God,
 shall Jews and Gentiles be added to her fellowship?

Was not this deliverance emblematical of our de-
 liverance from our natural state, or our estrange-
 ment from God? These miseries, which we pro-
 cure to ourselves, are extremely grievous and hurt-
 ful. Often our Almighty Redeemer suddenly and
 surprizingly pleads our cause, and renders vengeance
 to our spiritual enemies.—With grief and shame for
 our evil ways, and with joy in the Lord, we return
 to our first husband and rest. *Truly, O Lord, I am thy*
servant, I am thy servant, thou hast loosed my bonds.—It
 was a prelude of our resurrection from the dead. Death
 is the wages of our sin. But, when the last trumpet
 shall sound, the spirit of life from Christ Jesus shall
 breathe on our dry bones and mouldered dust. Si-
 nners, flesh and skin shall come up upon us; and we
 shall live and stand on our feet, and ascend to Jesus’
 right-hand,—an exceeding great army. Then shall
 death be swallowed up in victory; and we, the ran-
 somed of the Lord, shall return and come to Zion
 with songs and everlasting joy on our heads. We
 shall obtain joy and gladness; shall fully enter into
 the joy of our Lord. O! when shall I hear him
 say to the graves in the south, *Give up, and to these*
 Y in

in the north, *Keep not back.* Bring my sons from afar, and my daughters from the ends of the earth. When shall all the tribes of God go up with joy and gladness, and be built into an eternal house, for the Lord their God.

XX. Of MISCELLANEOUS ORDINANCES.

MANY, if not most of these pertained to their *civil*, as well as to their *ceremonial* system. They, in general, directed them to live as a people separated to the Lord, and who, in all things, even the most minute, were zealous for his honour. (1.) To mark them Abraham's seed distinguished from all others; and to seal to them the covenant of grace, and their peculiar national relation to God; and to prefigure Christ as shedding his blood for his people, and to represent our spiritual regeneration and mortification, every man-child was, under pain of excommunication, to be **CIRCUMCISED** on the eighth day, Gen. xvii. But of this afterward. (2.) To mark that nothing should be rashly, or in improper condition, or dishonourably, given to the Lord.—No animal, however clean, was to be offered, till it was at least six days old, Exod. xxii. 30. The fruit of trees was held unclean for three years, and in the fourth was given to the Lord: after which it became the rightful property of its owner, Lev. xix. 23,—25. A bond woman defiled, having no property of her own, brought no trespass-offering, but was scourged for her fault, Lev. xix. 20,—22. The price of a dog or the hire of an harlot, or any thing else unlawfully gotten, was never to be offered to the Lord, Deut. xxiii. 18. Isa. lxi. 8. Since sin hath defiled all our earthly enjoyments, and clothed them with a curse, let us never rush hastily upon them. And, having got them sanctified by Jesus' death and resurrection, let us honour the Lord with the first fruits of all our sub-

substance. Let us remember that God hates robbery for burnt-offering ; and that if we live and die under the enslaving covenant of works, we have no part in Jesus' expiatory sacrifice, but must receive the lashes of eternal vengeance, and bear our iniquity ourselves. But if he hath made me free indeed, by his compassionate giving of himself for me, God forbid, that I should dedicate to his service that which hath been basely procured,---that I should present my self-righteousness or whorish apostacy, to recommend me to his favour, and justify me in his sight.

(3.) To mark regard to the Lord's oblations, and to Jesus' death thereby represented, none might eat of any blood, or of the fat of any cattle, sheep or goats, Lev. xvii. 6, and vii. 25,—27. Let me never profane that which is the Lord's. Let me highly revere the blood of Jesus, which is my life ; and never feed on it as a common, an unholy thing.

(4.) To excite the Jews to the study of purity in all manner of conversation, none might eat of clean beasts, which had been torn or had died of themselves, Lev. xvii. 15. Deut. xiv. 21. And, they were to ease nature at a proper distance from the camp, and cover the excrements. Let nothing of a decaying or dying nature, or which can be torn asunder, or torn from me, but the ever-whole, the ever-living Jesus, and his undivided and everlasting covenant, be the nourishment and portion of my soul. Let me count all my services unprofitable, and all that I am and have, but loss and dung to win Christ.

(5.) To prevent their symbolizing with heathenish and inhuman superstition, and to teach them the most tender compassion, none might cut his flesh, or make himself bald in mourning for deceased friends, Lev. xix. 27, 28. Deut. xiv. 1. None might boil an animal in its mother's milk, or take the dam along with her young, Exod. xxiii. 19. and xxxiv. 26. Deut. xiv. 2. and xxii. 6, 7. Lev. xxii. 28. None might plant any trees near the altar of God ; nor cut down

any fruit trees in making war, Deut. xvi. 21. and xx. 19, 20. Nor muzzle the mouth of an ox while he was treading out the corn, Deut. xxv. 4. Let me never study conformity to a vain or wicked world. The friendship of this world is enmity with God. Let me never give place to immoderate grief, while my Father, my Redeemer, liveth. Let me never sorrow as those who have no hope. My deceased godly friends are not lost, but gone before. Let me learn compassion to the very beasts who, for my sake, are subjected to the bondage of corruption, and much more to my enemies of mankind. God forbid, that I should draw a curse on my substance, by withholding more than is meet from his ministers; or that he should deprive me of spiritual influences to my own soul, while I preach his gospel to others. (6.) To mark the hurtfulness of improper mixtures of persons in societies, or of works and grace in our salvation, or of ordinances of God and inventions of men in our devotions, no eunuchs, bastards, Ammonites or Moabites, were admittable to any share of the Hebrew government, Deut. xxiii. 1,—8. No Israelite might wear a garment proper to the other sex. Deut. xxii. 5. None might wear a garment of woollen and linen, Deut. xxii. 11. None might sow his field with a mixture of divers seeds, Deut. xxii. 9. None might plow with an ox and an ass yoked together, Deut. xxii. 10. None might gender his cattle with divers kinds, Lev. xix. 19. Take heed, O my soul, lest, after all my profession, God should find me a hypocritical bastard, an unfruitful eunuch, an ignorant or profane hater of the saints. Let me have a pure and unmixed redemption through Jesus' blood, according to the riches of his grace. Let never Jesus' church be corrupted with openly naughty ministers or professors, or with erroneous devices of men. Never let me cultivate intimacy with carnal men, or indulge any appearance of evil. And, let my whole lot, as ordered by the Lord, be well-pleasing in my sight.

(7.) To mark the most disinterested love, and tender compassion towards mankind, and to figure out the rich abundance of Jesus' redeeming grace. No servant, who had fled from an hard master, was to be delivered back to him, Deut. xxiii. 15. No captive maid was to be married, till she had got a full month to prepare herself, and bewail the loss of her parents, Deut. xxi. 10,—14. No man betrothed or newly married, and who had newly built a house or planted a vineyard was required to attend in war, Deut. xx. 5,—7, and xxiv. 5. None might lend money upon usury to a poor Hebrew, if to any Hebrew at all: or cause him serve as a bond servant, Lev. xxv. 35,—39, Deut. xxiii. 19. None might reap the corners of his field, or glean those of his vineyard, nor shake his fruit trees a second time or bring home a sheaf which he had forgotten in the field. But all was to be left to the stranger, the fatherless, and the widow, Lev. xix. 9, 10. If I have fled from a murderous world, a devouring devil, a self destroying heart to Jesus Christ, he will never cast me out, never restore me back to my cruel masters, but give me eternal life.—If he hath betrothed me a captive sinner of the Gentiles to himself, Let me put off my old man, my vain conversation, and my self-righteousness, and put on his righteousness and grace. Let me forsake my father's house, and mine own people, and cleave unto him for life. And while I admire his free forgiveness of all my debt, and bestowing upon me a supply of all my need, let me, as I have opportunity, do good to all especially to them who are poor and needy of the household of faith.

(8.) Not only to deter from all indulgence of fleshly lusts, but to mark the fearful end of hypocritical joiners of themselves to the church, or of those who dishonour Christ, by their perseverance in scandal, the woman, who falsely imposed herself upon an husband as a virgin, was to be publicly stoned, Deut. xxii.

xxii. 21. and a priest's daughter, who played the harlot in her father's house, was to be burnt, Lev. xxi. 9. Let me stand in awe and sin not. (9.) To animate them to a constant thankfulness for mercies received, and to an exact regard to the commandments of God, every Israelite was to have his upper garment marked with a blue fringe commemorative of the redemption from Egypt, and obligation to obey the law of Moses, Num. xv. 37,—41. Let my humble, holy, and heavenly conversation always manifest, that I am redeemed by, and under the law of Christ.

BOOK FOURTH.

Of Typical Places.

PLACES were ceremonially holy in different degrees. Canaan was holy in the lowest degree; the cities of refuge in the second; Jerusalem and mount Zion in the third; the court of the tabernacle in the fourth; the sanctuary in the fifth; and the oracle, or Holy of holies in the sixth or highest degree. It was the residence of the symbols of God's presence or worship, or their being appointed shadows of good things to come, that rendered places *ceremonially holy*. In the more sacred, his name is said to dwell. Thence his oracles were to be sought. Thither his offerings were to be brought; and there his solemn feasts were to be kept, Deut. xii. 5,—7. Psal. lxxxvii. cxxii.

I. Of CANAAN in general,—Gen. xv. 18,—21. Exod. iii. 8, 17. and vi. 8. Num. xiv. 7, 8. Deut. vi. 10, 11, and viii. 7,—10. and xi. 9, 10, 12, Neh. ix. 25, 35. Ezek. xx. 6, 15. Psal. cvi. 24. Heb. iii. 19.

IT was typical of the *Christian kingdom of God*, our New Testament gospel rest. “Canaan was originally inhabited by mighty and numerous nations, who, for their wickedness, were cut off, to make way for the Israelites.” And, for their horrid contempt of, and rebellion against Jesus of Nazareth, were the seed of Jacob expelled from their church state, to make way for us sinners of the Gentiles. The casting away of them was the reconciling of the world—their fall our riches—and to make way for Jesus’ name, oracles, ordinances and followers, Satan and his agents, and works, idols and their worship, were driven out.

“The Israelites, not till after Moses’ death, obtained the possession of Canaan through much wandering and trouble. By twelve stones erected on its border, they commemorated their marvellous entrance to it.” Through manifold tribulations, the church entered into her gospel-rest. By Jesus’ death on the cross, the vail of legal impediments and of Hebrew ceremonies, was rent in twain from the top to the bottom. The partition wall or stream of antient ceremonies, that was against us, was abolished. On the passage into that dispensation twelve apostles were constituted standing monuments, to testify to the ages to come, what the Lord had wrought.

“Canaan was a land, which God chose and espied for his people. It was long promised. It was freely bestowed. It was divinely conquered. Not for their righteousness did the Lord bring in the Hebrews. Nor did their bow or their sword get them the land,

“but

“but God’s favour. His terror dispirited the inhabitants, and his arm drove them out.” From eternity, God chose from among the Gentiles a people to himself. He gave his Son to be their light and his salvation, to all the ends of the earth. He gave him the heathen for his inheritance, and the utmost ends of the earth for his possession. In antient predictions its nature and boundaries were espied and marked. For several thousands of years it was no more than repeatedly promised. Not for our righteousness did God bring in us Gentiles to his gospel rest. We were idolaters, thieves, extortioners, fornicators, adulterers, and every thing horrid. But we were called, we were washed, we were justified, in the name of Lord Jesus, and by the Spirit of our God. Not by might, nor by power of men, but by his Spirit and grace, we obtained this kingdom of God. Upon the white horse of his glorious gospel, Jesus went forth conquering and to conquer, sinners to the obedience of faith.

“Canaan enjoyed the peculiar care and inspection of God. His eyes were upon it from the beginning of the year to the end of it. Wars often raged in it; yet except amidst uncommon guilt, God’s protection rendered it peaceful at the three solemn feasts, in which the Hebrew males appeared before God at Shiloh or Jerusalem.” The gospel church is the object of Jehovah’s peculiar care and protection. She is graven on the palms of his hands, and her walls are continually before him. But alas! what a seat of war. Often Jesus sends, not outward peace, but a sword. Michael fights and his angels, and the dragon and his angels. Amidst much tribulation in the world, he leaves and gives his peace to his people, not as the world giveth. In him they shall have peace. Her walls are salvation, and her gates praise. Alas! how often our wickedness now produceth wars! But a time cometh, when violence

violence shall no more be heard in our land, wasting or destruction in our borders.

“Canaan was a land well watered with the rain and dew of heaven. It was extremely fertile, flowing with milk and honey. It was holy to God. There he manifested his presence, caused his name to dwell,—his ordinances and worship to be observed, and his numerous and holy people to reside. It was exceedingly pleasant, abounding with hills, dales, rivers, and fountains of water.—But alas! how despised and abused!” In the gospel-church, God pours out his Spirit from on high, to make the wilderness a fruitful field,—pours waters of heavenly truths, oracles, ordinances, and influences on the thirsty, and floods on the dry ground. Having received gifts for men, our ascended Saviour bestows them, even on the rebellious. His unsearchable riches are preached among the Gentiles.—The handful of gospel truth which was sown by the apostles shook with fruit like trees. The city of God flourished, her citizens abounded. A little one became a strong nation. Mountains, ordinances and barren places, were made to flow with the influences of his bleeding love, which are better than wine,—and all the hills with the sincere milk of his word, which is sweeter than honey to our taste.—Our gospel-church is *holiness to the Lord*, and highly favoured by him. Not shadows but substance dwell in her. Christ is *all in all*,—in every true member, the *hope of glory*. Her multitudes of rightful inhabitants are a chosen generation, a royal *priesthood*, an *holy nation*,—*holy brethren*, partakers of the heavenly calling,—*saints and faithful in Christ Jesus*,—*all righteous*—and, at their everlasting peril, do strangers to Christ and uncircumcised in heart presume to join them. Never till the mystery of providence be finished, shall her sun of inspired oracles, or her moon of instituted ordinances withdraw their shining.—How pleasant her dwellings, all enlightened and warmed by

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the

the Sun ~~of~~ righteousness. Jesus is her *mountains* and *rocks*. His blood, his Spirit, his word and blessings are his *rivers* and *seas*. Jehovah's spiritual breathings are her *air*: his refreshful presence and protection her *clouds*. But alas! how is she despised! Multitudes disdain to enter in by faith. They blaspheme the gospel, and put it from them."

But was not Canaan an emblem of that new covenant state of rest, into which we, who have believed, do enter? In our entering into this, our native lusts, in respect of their reigning power, are expelled to make way for inherent habits or principles of grace.—Through what wandering perplexity, and trouble many are brought into it? We must seek first the kingdom of God,—must strive to enter in at the strait gate; for many shall seek to enter in and shall not be able.—It is *chosen* and *espied* for us by God. We are called according to his purpose and grace given us in Christ before the world began.—It is *promised*, I will be your God, and ye shall be my people. I will sprinkle clean water upon you, and ye shall be clean. A new heart also will I give you, and a new spirit will I put within you. Ye shall be my sons and my daughters.—It is *freely bestowed*, *without money*, and *without price*. Persecutors, blasphemers, and injurious persons, obtain mercy. It is *given* to the rebellious, that God the Lord may dwell in them. They are made willing in the day of his power,—are brought in by a new and living way consecrated through his flesh,—and have the doctrine of the twelve apostles rooted in their heart and their corruptions put out by little and little.—It is *singularly inspected*, cared for and protected by God. With a pleasant countenance, he beholdeth the upright. His eyes are on the righteous, and his ears are open to their cry. All his saints are in his hand. They are before him continually. His eyes run to and fro through the whole earth to shew himself strong in the behalf of them that fear him. He keeps them

them in their going out, and coming in. And behold he that keeps Israel, neither slumber nor sleeps.—It is a most *peaceful* state. If we take hold of his strength and make peace with him, we have peace indeed. We enter into a covenant of peace with heaven and earth, and with our own conscience, which cannot be broken. We become the children of peace, kind, tender hearted, and forgiving one another. In the world we have tribulation, and war with principalities and powers, and spiritual wickednesses in high places, but in Him we have peace. We are sprinkled with peace-speaking blood, possess the God of peace for our portion, and are endowed with the Spirit of peace, and of love, and of a sound mind. It is a *fertile* and *plenteous* state. Here we have all and abound; have all our wants supplied according to the riches of God in Christ,—receive out of his fulness, and grace for grace; nay are filled with all the fulness of God. It is a *holy* state, for except a man be born again, he cannot see the kingdom of God. The whole limit thereof round about is most holy. We are washed in Jesus' blood, and sanctified in him, and through his truth.—It is a *happy* state, in which we are a people near unto God,—have him and his Son Jesus Christ in us, and are in them, and have every ordinance substantially verified in the hidden man of our heart.—It is a *pleasant* state. The lines are fallen unto us in pleasant places. My beloved is pleasant. His mouth is most sweet, also our bed is green. We taste and see that God is good. Wisdom's ways are ways of pleasantness. His words like new wine go down sweetly, and are pleasant to our soul.—But alas! how *much* *condemned*! Many are called but will not come, that they may have life. They will have none of Christ.—For their bringing up an evil report concerning our blessed rest, shall the Lord, in the most dreadful manner, cut off indolent and legal preachers, and unholy and apostate professors.

Canaan was also typical of our better country in heaven. For their wickedness, millions of its native angelical inhabitants were expelled from it, and ransomed men dwell in their stead.—It must be taken by force through much tribulation we must enter into the kingdom of God. But no waste howling wilderness, no fiery serpent, no hunger or thirst, no principality or power, no swelling floods of death can stop their entrance, who with determined ardor fight the good fight of faith, seek for, and lay hold on eternal life.—Being dead to the law, and it to us by the dying of Christ, we, in death, depart to be with him, where he is, that we may behold his glory, and see him as he is. O death, where is now thy flood, thy sting? O grave, where is now thy victory? Through you, the captain of our salvation safely brings us to glory; to the inheritance incorruptible, undefiled, and which fadeth not away. And sets us up with his twelve apostles, as everlasting monuments of his mercy and grace, pillars which shall never be removed.

It is a kingdom *prepared* of the Father before the foundation of the world, and promised in Christ before the world began. But having received the promises, we have need of patience to wait for our inheriting of them.—It is *freely bestowed*. Not by works of righteousness, which we have done, but according to his mercy he saveth us. Eternal life is the gift of God through Jesus Christ our Lord. It is no more DO, but HEAR, and your soul shall live.—Jesus purchased and prepares our place for us, and makes us meet to be partakers of it.—It is a land, which *the Lord careth for*. His heart and eyes are upon it continually. He is a wall of fire round about it, and the glory in the midst of it.—There we enter into everlasting *peace*. While our great, our eternal festival continues, no enemy shall enter our borders. None shall be to hurt or destroy in all God's holy mountain. There the peace of God which passeth all understanding

derstanding shall fill our heart, and our heaven.— And how *fertile* and *plentiful*! We shall not hunger nor thirst any more, but be filled with all the fulness of God, as our ALL AND IN ALL. The Lamb, which is in the midst of the throne, shall feed us and lead us unto fountains of living water. On that side of the river grows the tree of life bearing twelve manner of fruits every moment. Under his shadow we shall sit with great delight, and his fruit shall be sweet to our taste. We shall for ever drink the new wine, of his redeeming love, with him, in his Father's kingdom. We shall dwell in his courts and be ever fat and flourishing.—And how *holy* this better country, where nothing enters that defileth,—where, without perfect holiness, no man seeth the Lord! No Canaanites within or without, remain to be snares for our feet, thorns in our eyes, or scourges in our sides, but the holy people, the redeemed of the Lord walk there. We shall come to an innumerable company of angels, to the general assembly of the first born, to just men made perfect,—to God the Judge of all,—to Jesus the Mediator of the new covenant. The Lord shall dwell among us as our temple, our everlasting light, our God and our glory, and we shall be like him; for we shall see him as he is.—And, how *pleasant* that land, where is fulness of joy and rivers of pleasure for evermore. The sun shall not smite us by day, nor the moon by night; but unfading felicity shall appear in all its glory and sweetness.—And yet what multitudes prefer the momentary pleasures of sin,—prefer dust, which is the serpent's meat, to all these ravishing prospects of eternity!—Curfed be my unbelief and carnal sense, which have, times without number, brought me up an evil report of this good land, as if it did eat up its inhabitants, and could not be entered. And, how often hath my soul despised it on their report! Lord, without delay, stop their mouth and let them die before thy face.

II. Of the CITIES of REFUGE,—Num. xxxv. 6, —34. Exod. xxi. 13. Deut. xix. 1,—13. Josh. xx. Deut. iv. 41,—43.

“**N**O doubt, these cities were a just and wise relief to him who had accidentally slain his neighbour, whom he hated not in time past. But their chief design was to figure out Jesus Christ, who is the refuge, the hope set before us. Did their several names, Kedesh *holiness*, Shechem *the shoulder*, Hebron *fellowship*, Bezer *fortification*, Ramoth *elevations*, and Golan *manifestation*,” point us to him? He is the *holy one* of God, sanctified to his Father’s service. He finished transgression, and made an end of sin, and brought in everlasting righteousness, and is made of God unto us righteousness, and sanctification.—Upon his *shoulder* is laid the whole salvation and government of the church. He bare our sins in his own body on the tree. He bare our griefs and carried our sorrows. He bears us continually before God. He seeks us out and bears us to God on his shoulders of power and love. On him we must cast our burdens and cares, and he shall sustain us.—We are called to the *fellowship* of God’s Son. Truly our fellowship is with the Father and with his Son Jesus Christ. By him we have access to God, even the Father, and for ever enjoy communion, with him as our exceeding joy.—He is our *impregnable tower*, *fortress*, *strong hold*, and place of defence, to which we prisoners of woe do turn, do run, and are safe.—He was lifted up on the cross, to die for us. He was *lifted* up to his Father’s right hand, to prepare a place for us, and send the Spirit to prepare us for it. He is *lifted* up in the gospel, to be seen and received by us. In him his people are *lifted up* from dunghills and pits of corruption, to his heavenly throne. He, his office, righteousness, and
grace

grace, are lifted up, in their heart, and prized above all.—He was made *manifest* in the flesh,—seen of angels. He is made known in the gospel, preached unto the Gentiles. He is *revealed* in our heart, believed on in the world, and shall be revealed from heaven in flaming fire,—in great power and glory.

“There were six cities of refuge; and God appointed to add others, if the enlargement of the Hebrew territories should require it. All of them appear to have stood on hills and in large plains, where the distant view of them encouraged the manslayer to run with hope.—They were so placed in the several parts of Canaan, that every endangered person might have near access to one of them.” What inconceivable fulness of room there is in our Redeemer’s gospel, covenant, blood, merit, and power, heart and heaven, for guilty and distressed sinners. What multitudes have for many ages, fled into him for refuge, and yet there is room! To encourage them to run in to him and be safe, he is, in the gospel, exalted above the tops of the hills; he is preached as able to *save to the uttermost*, them that come unto God by him. He sends forth his ministers to proclaim, *Whoso is simple, let him turn in hither. This is the rest, and this is the refreshing. Whosoever will, let him come. Come unto me, all ye that labour in vanity and wickedness, and are heavy laden with lusts and guilt, troubles and fears, and I will give you rest.* He is brought near to sinners of many nations and conditions. The word of faith is nigh us, even in our mouth and in our heart. He is exhibited in the gospel offers as suited to all our wretched circumstances, as a present help in time of need. *Hearken, ye stout hearted and far from righteousness: Behold, he brings near his righteousness: his salvation shall not tarry.*

“All these cities, but one, stood near the borders of the heathen countries around. They were all assigned to the priests or Levites, who instructed
“the

“ the people. The roads leading to them were kept
“ patent by public authority, every bridge in good
“ repair, and every stumbling block removed. Where
“ two ways met, posts marked with REFUGE direc-
“ ted to the city, the gates of which were kept al-
“ way open, that nothing might retard the man-
“ slayer’s flight.” It was a light thing in the eyes
of the Lord, to give his Son to be the restorer and
refuge of the tribes of Israel. He hath also given
him for a light and life to the Gentiles, and his sal-
vation to all the ends of the earth. By his priesthood
we obtain refuge ;—and, together with our safety,
receive the spirit of wisdom and revelation in the
knowledge of him ; are taught to know the Lord
from the least to the greatest, and enjoy delightful
fellowship with his ministers and saints. By the au-
thority and expence of Jehovah, every obstruction
of access to the all sufficient Saviour is removed out
of the way of guilty, condemned, and trembling sin-
ners. Every valley is filled up, and every mountain
brought low. The broken law is fulfilled and mag-
nified ; God’s justice satisfied, and his holiness and
faithfulness vindicated and illustrated. Sin is expi-
ated. God is reconciled, and Satan is conquered.
Ministers are appointed to remove the stumbling
blocks which hell and earth cast in our way ; and *as*
posts to direct us. *This is the way, walk ye in it.* He
hath set before us *an open door*. His gates are never
shut, day nor night. Him that cometh unto him,
he will in no wise cast out.

“ These refuges were appointed for such Hebrews
“ or strangers, as had unwittingly slain their neigh-
“ bour. Sense of danger urged their flight into them ;
“ for, if the avenger of blood found them without,
“ he might slay them.” Jesus Christ is appointed a
refuge for sinful men, Jews, or Gentiles, for *there*
is no difference, who, ignorantly and in unbelief, have
broken the law, butchered their soul, murdered their
neighbour, and attempted to assassinate their God.

Jeho-

Jehovah's unrelenting vengeance, the curse of his broken law, an awakened conscience, a stinging death and tormenting hell pursue them, to avenge the murderous deed. If overtaken without him, they are for ever undone. Let sense of danger invigorate my flight. An alarm of damnation thunders in my ear. *Cursed is every one who continueth not in all things written in the book of the law to do them. The soul that sinneth shall die.* By hail storms of conviction, let all my *lying refuges* and false hopes be swept away. Lord, thou art my refuge and my portion. Deliver me from my persecutors, for they are stronger than I. Let me count my fancied righteousness as well as my filthy crimes but loss and dung to win Christ, and be found in him.

"Having got within the gates of the city of refuge, the manslayer might boldly debate his cause with his pursuer. If, upon trial, his deed was found *involuntary*, he had the full protection and all the privileges of the city allowed him. And it is said, that for his safety, no weapons of war were made or sold in it. But wilful murderers were given up to the public justice. If such had fled to the horns of the altar of burnt offering, they were dragged thence, and slain." Murderers, adulterers, blasphemers and injurious persons, having once united with Christ, are for ever delivered from their angry Judge. They may dispute with their enemies in the gate. *Who can lay any thing to the charge of God's elect? It is God that justifieth; Who is he that condemneth? It is Christ that died, yea rather that is risen again.* There is no condemnation to them who are in Christ Jesu.—And, if I am a Christian refugee, I am an heir of God and joint heir with Christ, entitled to the whole fulness of him that filleth all in all.—No weapon formed against me can prosper. No weapons of destruction are in him to hurt me. God hath sworn, that he will not be wroth with me nor rebuke me. All things work together for my good.

He is able to save to the uttermost; and him that cometh unto him he will in no wise cast out. But awful thought! If we sin *wilfully* after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and of fiery indignation to devour the adversaries.

“The manslayer once admitted, dwelt constantly in the city of refuge, till the death of the High priest. Till then, if the avenger of blood found him without, he might slay him.” O their perpetual danger, who live without Christ! How great, though not of damnation, is the danger of saints, while they wander from their rest. Having obtained our safety by receiving our great High Priest, we must for ever abide in, and with him. In returning and rest we shall be saved. In quietness and confidence in him shall be our strength.—Thrice transporting truth, that we must abide in Christ while he liveth; being for ever *IN* and *WITH* the Lord. Because he lives we shall live also.

III. Of JERUSALEM,—Josh: xv. 63. Psal. cxxv. 2, and xlviii. 1,—4. and cxxii. 2,—9. and lxxvi. 2. 2 Chron. vi. 2. Zech. viii. 3.

IT was typical of the gospel-church, that new Jerusalem which cometh from above. “Its name marks *the vision or possession of peace, prosperity, and perfection*. The accursed Jebusites were its original inhabitants and dwelt long in it, even unto the reign of king David.” In the gospel-church, Jesus Christ, the prince of peace, the God of peace, the priest who made peace by the blood of his cross, is held forth, seen, received, and possessed. In her, he preacheth peace to them who are afar off, and to them that are near, and reconciles the nations to God. In her, the ministration is the *gospel*

gospel of peace, the ordinances are *paths of peace*; the true members are *children of peace*.—And to what prosperity and perfection he advanceth her! In her, the blessing of Abraham comes upon the accursed Gentiles, graciously called and conquered by Christ. Even those, who are by nature children of disobedience and wrath, he subdues, raiseth up, and makes to sit together with himself, in heavenly places.

“The city of Jerusalem was delightfully situate among mountains, firmly founded on rocks, compactly built, extremely beautiful, not ill watered, strongly fortified, free, and highly privileged.” The gospel-church stands near unto God as in Christ, who is to her a place of broad rivers, and is placed within the new covenant, which makes the wilderness to blossom as the rose.—She is founded upon divine promises, purposes, and perfections, nay upon Christ himself, therefore the gates of hell shall not prevail against her. She is established on the tops of the mountains, and exalted above the hills, visible to the nations around. In her oracles, laws, ordinances, and members, she is fitly framed together, compacted by that which every joint supplieth. She is adorned with truth, salvation and righteousness. God himself is the glory in the midst of her.—Hither sinners may come and find much water, the lower and upper pools of divine ordinances, the bloody streams of Shiloah, which go softly, and speak better things than that of Abel,—the Holy Ghost that *river of life* which proceedeth from the throne of God and the Lamb,—which issuing out of the house of the Lord, waters the dry and barren valley of a sinful world, and makes every thing live whithersoever it cometh. A river of redeeming love, atoning blood, spiritual influences, oracles, and ordinances, doth with its streams, make glad this city of our God.—And, how fortified with walls and bulwarks of salvation,---of divine perfections, promises, and govern-

government, and of effectual fervent prayer. Her battlements cannot be taken away, for they are the Lord's. As the mountains were round about Jerusalem, so the Lord compasseth them that fear him. He is their wall of fire round about them and their glory in the midst of them.---How *free* and *privileged*! her true inhabitants are *free indeed*,---the Lord's free men, *fellow citizens* with the saints, and of the household of faith. She shall never travail in bondage with her children. Never shall the broken or ceremonial law, the incensed justice of God, or any other, arrest or reduce us, to spiritual slavery. There is *now* no condemnation to them who are in Christ Jesus. The law of the Spirit of life in Christ Jesus makes us free from the law of sin and death, and all things are ours---even all the fulness of God, for we are Christ's.

"Jerusalem was for many ages, a wealthy and trading, a populous, renowned and royal, a chosen, a holy city, in which God dwelt, and which he sometimes marvellously protected for his own and his servant David's sake." In the gospel-church are preached, are given to men the unsearchable riches of Christ. For the wood, iron, and brass of antient carnal ordinances, we have the golden, the pure and inestimable ordinances of Christ now made manifest in the flesh.---All her true citizens trade with the celestial Ophir, the new covenant fulness of God, live by faith on the Son of God, and buy without money and without price.---What multitudes dwell in her! All nations shall flow unto her. Nor is she afraid of famine or pestilence. Jehovah is her food, the health of her countenance, and her God.---What glorious things are said of her in the oracles of God! Her renown is gone out to all the ends of the earth. Her king is in the midst of her, to issue forth laws and execute judgment and justice. She is a city of truth, a habitation of righteousness, and mountain of holiness. Every thing in her is
holiness

holiness unto the Lord. The whole ordinances and whole limit thereof round about is *most holy*.—God hath chosen her for himself to put his name there. All his ordinances are in her. She is the city of our solemnities, to which all flesh come up to worship the Lord of hosts. And every true citizen is a *temple*, a *meet habitation* of God through the Spirit.—For Jesus' sake, God hath often marvellously preserved and protected her, and hath encamped round about her, because of the army, and because of him that passeth by, or returneth.—When the enemy hath come in with floods of heresy, abomination, and persecution, His Spirit hath lifted up a standard against him.

But how much more glorious is the heavenly Jerusalem! What blessed *vision* and *enjoyment* of eternal *peace*, *prosperity* and *perfection* are there! We shall see the God of peace, even as he is, and know him even as we are known, and be filled with all the fulness of God as our infinite all in all.—How purged from proud spirits, and peopled with men, who have been redeemed from under the curse.—How delightful her situation under the immediate rays of redeeming godhead, and amidst the living fountains of water. How unshaken her *foundation* of the infinite perfections and infallible purposes of her builder and maker, God! He is not ashamed to be called our God, for he hath prepared for us a city. How *compact*, where nothing is wanting, nothing disjointed!—How comely! Her streets are paved as with gold. Her foundation and gates are Christ the precious stone, and pearl of great price; and the Lord God and the Lamb are the temple and the light thereof. How *peaceful*, where violence and destruction are never heard. How *happy*, where there is no restraint of will, no wandering, or want of desire!—Where gold is nothing accounted of! where they rest not day nor night, but cry holy, holy, holy, is the Lord God of hosts!—Where all the tribes of

of God dwell for ever; and every saint is clothed with white raiment, and crowned with glory, life, and righteousness; and God and the Lamb rule unnumbered millions of willing subjects!—Where is no more sin, nor sorrow, nor curse, nor death, nor pain, but eternal excellency, and joy of many generations. All blooms in health, and vigour, shines in holiness and glory, and rings loud with hallelujahs and hosannas of unceasing praise.

IV. *Of ZION*,—2 Sam. v. 5,---7. Psal. xlviii. 2,---4. and lxxvi. 1. and lxxviii. 68, 69. and cxxv. 1. and lxxxvii. Jer. 31. 6. Isa. lxii. 1,---5, 11. Rom. xi. 26.

“**I**T was typical of the gospel-church, to which
 “Jesus our deliverer cometh, to turn away un-
 “godliness from Jacob. Its name perhaps inti-
 “mates, that it had been once *a dry sepulchral heap*
 “belonging to the accursed Canaanites. King Da-
 “vid wrested it from them by force, and built his
 “palace upon one top of it, while God chose the
 “other for his temple to stand on.” The gospel-
 church was erected among nations, all naturally ac-
 cursed in law, and dead in trespasses and sins.---Je-
 sus subdued them to himself by his great strength,
 and stretched out arm. He sovereignly chose her
 for his distinguished residence on earth, in which he
 holds fellowship with his saints, his men according
 to his own heart, his kings and priests. “How
 “beautiful for situation was Mount Zion! How sta-
 “ble and high! How regarded, and protected by
 “God! How extensive and agreeable its prospect!
 “And how joyous its dwellings!” How delightful
 the situation of the Christian-church,---reared on the
 rock of ages, and by the river of life, and enjoying
 that all quickning air, which bloweth where it list-
 eth!---Notwithstanding she is afflicted and tossed
 with

with tempests, God hath founded her. The poor of his people shall trust in him, and shall never be moved. He hath set her on high, far above this grovelling world. He hath chosen her for his peculiar residence till the heavens be no more.—Upon all the glory shall be a defence. None of her high towers shall fall, but she shall be a burdensome stone to her enemies.—How extensive and ravishing her prospect into the antient oracles, works, and purposes of God ! and into the mysteries of God, which are yet unfinished ; into that eternal life and glorious immortality which is brought to light by the gospel !—In her, multitudes flow together to the goodness of the Lord, and sing unto him because he hath done marvellous things.

But eye hath not seen, nor ear heard, nor hath it entered into the heart of man, to conceive the glory of our heavenly Zion. How formed from nothing to be the honoured residence of the Almighty ! How beautiful her situation, all around the throne of God and of the Lamb ! How unchangeable her stability ! amazing her height ! and inconceivably extensive and delightful her prospect into the words, works, purposes and nature of God ! we shall *see him as he is,—see him face to face*. How transcendent and dazzling her glories ! How complete and immutable her happiness ! Hosannas are all her mirth, and all her labour is her praise. We shall return and come to Zion with songs and everlasting joy upon our heads. We shall obtain joy and gladness, and sorrow and sighing shall flee away.

V. *Of the TABERNACLE*, Exod. xxv.—xxvii. and xxx. 26,—29. xxxv.—xl. Num. iii. iv. Joshua xviii. Acts vii. 44, 45. Heb. ix. 1,---12. and viii. 2, 5.

THE Israelites had travelled but a few weeks in the Arabian wilderness, when the Lord appointed

pointed them to rear up a sacred tent, for the symbols of his presence, according to a pattern which he shewed to Moses in Mount Sinai. It was thus formed. A court 61 yards long, and about half as broad, was inclosed by a linen hanging perhaps of net-work, about nine feet in height, suspended by silver hooks on fifty-six brasen pillars, which were fixed at bottom in large sockets of the same metal. The only entrance was from the east, which was twelve yards wide, but hung over with a fine vail of embroidered linen suspended on four pillars. In this court, under the open sky, the *brasen altar* and *laver* stood at a small distance from the entrance of the sanctuary. And every Hebrew or proselyte, who was clean, might come into it with his oblations. At the west end of this court stood the tabernacle, which was a large close tent erected after the form of a house standing from east to west. The length of it was about 54 feet 3 fourths; the breadth 18 and 1 fourth; and the height as much. It was reared up by 48 strong boards of shittim wood overlaid with gold, fixed at the bottom in 96 large sockets of silver, and bound together by five cross bars of shittim wood overlaid with gold. Over these boards and bars was spread a fourfold covering, the innermost of embroidered linen, the 2d of hair cloth, the 3d of rams skins dyed red, and the 4th or uppermost of strong leather, all properly connected by clasps or buttons. Its whole east end served for an entrance, and was hung with a vail of embroidered linen, suspended by golden hooks on five pillars of shittim wood overlaid with silver. This tent consisted of two apartments, The first called the SANCTUARY or HOLY PLACE was in length 36 feet 1 second, and in breadth and height half as much. Into this apartment none might enter but the clean priests. In the western or inner end of it stood the *golden candlestick*, *altar of incense*, and *table of shew-bread*. Beyond this, and separated from it, by another vail of embroidered linen, suspended

suspended on four pillars of shittim wood overlaid with gold, and fixed in sockets of silver, was the ORACLE OR MOST HOLY PLACE, which was a square room of 18 feet 1 fourth, into which only the High priest might enter on the *day of Expiation*, and where the ark of the covenant with its cherubims and other furniture, and the cloud of glory overshadowing it, had their residence. This tabernacle was solemnly consecrated to God at its erection, and was every year anew sanctified on the day of atonement. After it had been almost 490 years carried about from place to place, the important remains of it were lodged in Solomon's temple.

It was typical of Jesus Christ, who was made flesh, and tabernacled among us,—full of grace and truth. “God himself contrived the whole plan of the tabernacle. He who created the world and all that is therein, in six days, employed forty in prescribing to Moses the several ordinances of this. And see, said he, *that thou make all things according to the pattern shewed in the mount.*” The constitution of Jesus' Mediatorial person, Godman, and his saving office, proceeds from the manifold wisdom of God, is the mean *devised* for bringing back his banished,—the *new thing* created in the earth,—the chief of all the ways of Jehovah. Four thousand years were employed in God's prescribing to or exhibiting his whole form by the old Testament prophets. And when he made his appearance in his sufferings and glory, every thing corresponded to what had been spoken by Moses and the prophets, and in the Psalms concerning him.

“This tabernacle was erected to be the peculiar peculiar symbolic habitation of God, where his sacred furniture should be lodged,—where he would meet with and bless his people Israel, and they should peculiarly worship him, and present their oblations, and keep their solemn feasts.” Jesus of Nazareth was set up among mankind, that he might

be the peculiar residence of the Most High. God is in him reconciling the world to himself. In him we hear the Father's voice, see his glory, feel his power, enjoy him as our portion, and are blessed with all spiritual blessings. In him dwells all the fulness of the Godhead bodily, and in him it pleased the Father, that all communicative fulness should dwell. He is in the midst of his church, not far from any of her several tribes, or particular members. Whatsoever we do in worship, in word, or in deed, we must present it to God, in his name. In him and on him, we must keep God's solemn feasts, and devote ourselves to his service.

"The materials for the erection and use of this tabernacle, were gold, silver, brass, shittim wood, fine twined linen, blue, purple, scarlet, rams skins dyed red, goats hair, badgers skins, oil for the light, spices for the incense, and anointing oil, precious stones for the ephod, but no iron,—all procured by a voluntary collection." Might these materials in general shadow forth the precious, durable, beautiful, and glorious person, natures, offices, and endowments of Christ? Or, might *gold*, mark his divinity, eternity, and infinite value?—*Silver*, his purity and shining comeliness? And both, the inconceivable usefulness and enriching influence of his person, righteousness and grace?—Might *brass*, mark his stability, purity, and debased appearance?—Might *blue*, mark his heavenliness and condescension; and his purity, and his ever-fresh and delightful comeliness?—Might *purple* and *scarlet*, figure out the dignity of his person and office, his assumption of our fleshly nature into union with his godhead,—the imputation of our crimson iniquities to him and his expiation of them by bloody suffering? Might *goats hair* suggest his becoming surety for polluted, abominable, mischievous sinners, children of the devil; and his being charged and punished as an evil doer? Might *rams skins dyed red*, point to his bloody sacrifice,

fice, his atoning righteousness; and *badgers skins*, to his sufficiency to withstand every storm, and to the full protection granted him by his Father? Might the *shittim wood*, mark his manhood, rare, incorruptible and comely, but growing up in our wilderness world; and the *fine linen*, his spotless stability in gracious principles and exercises? Might the *spices* denote his office of advocate, and his intercession with God; the *oil*, the Holy Ghost given for light and furniture to him and his people; and the *precious stones*, his chosen generation, who are engraved on his hands and his heart?—And all are the free gift of God. When we had nothing, could do nothing, to procure a Saviour or salvation, God so loved the world, that he gave, freely gave his only begotten Son, that whosoever believeth on him, might not perish, but have everlasting life.—But why was *no iron* here? Perhaps to intimate that Jesus Christ came, not to destroy mens lives, but to save them; and that in him God is the God of patience and peace, and of all grace, comfort and salvation; and that in him angels and men are knit together by the new covenant of peace.

“With amazing art these materials were formed into the tabernacle and its furniture.” But with infinitely more wisdom, the person and work of our Immanuel, were fashioned: Here a clean thing is brought out of an unclean. Infinity is personally united to a creature, and eternity with time! Good is extracted from evil,—honour to God from sin, happiness to men from misery. How curiously was his manhood wrought in the lower parts of the earth! And to them who believe, he is the power of God and the wisdom of God.

“What meant the *three apartments* of the tabernacle?” Might the *uncovered court*, exposed to every storm, be a figure of Christ’s debased state, in which he was exposed to the view of a carnal world, to the converse of malicious Jews,—to the harrassment of a

raging devil, and the fury of an angry God; and in which he presented the all-comprehending sacrifice of himself?—Did the *sanctuary* mark his condition between his resurrection and ascension, in which he conversed only with his chosen few,—was known of them in the breaking of bread; and made his blessing of them and his prayers for them come up as incense and in which he instructed his disciples in things concerning the kingdom of God, and charged them to feed his royal priesthood, going into all the world, and preaching the gospel to every creature?—Did the *most holy place* represent his heavenly state, into which he solemnly entered by his own blood, to be his Father's throne, the everlasting wonder of angels and men, and the eternal Saviour of, and intercessor for us?

“The only entrance into the sanctuary was thro’ the court; and the entrance into the most holy place through the sanctuary, or holy place.” Thro’ his humiliation and death, Jesus entered into his resurrection and ascension; and through these into all the glory which followed. Partaking of his all-cleansing atonement, we know the power of his resurrection, enjoy this spiritual light, feast on his sacred bread, and share the virtue of his intercession,—and so are made meet to be partakers of the inheritance of the saints in light.—Or, might the *sanctuary* point out his manhood all-glorious within; and the *Most holy place*, his invisible and incomprehensible godhead,—Thro’ his flesh we have communion with God.

“But why had the sanctuary no light from without, and the most holy place none at all?” It marked the darkness of the ceremonial dispensation; and hinted, that Jesus in his manhood should not be instructed in the common manner, but by the spirit of the Lord resting upon him and making him of quick understanding in every thing excellent or useful?

ful?—And even his godhead, as it were, dwells in thick darkness. No man knoweth the Son, but the Father.—In his exalted state, we now see him not; but believe.

“The *three vails* over the entrance to the court, “sanctuary, and most holy place,”—Figured out our Redeemer’s suffering manhood or flesh, supported by the shining, the unshaken pillars of his eternal power and godhead,—and by the drawing aside or rending of which, we have open access to the worship, the peculiar favours and immediate presence of God.—*The hanging round about the court*, might intimate God’s setting apart his Son to his saving work;—his separation from sinners, and to be a curse, and his singular protection by God in his suffering estate.—*The fine linen* might mark his humanity, that spotless fruit of the earth,—and *the pillars*, his divinity, which supported it, under all its adversities.—*The curious and exact junction* of all the boards and bars of Shittim wood overlaid with gold, which bore up the coverings of the tabernacle, might figure out the marvellous connection of all his divine excellencies and human graces, to the support of his manhood in its suffering and glory.----*The wood* might denote his manhood, which grew as a root out of dry ground; and the *gold which overlaid it*, his godhead shining through his manhood.----*The numerous sockets of silver and of brass*, might signify the perfections, purposes, and promises of God, on which Jesus’ mediatorial person, offices, and work, are founded and established.----*Of the four coverings* of the tabernacle, that of *ten curtains of fine twined linen*, blue, purple, and scarlet, embroidered with cherubims of cunning work and coupled together by loops of blue and taches of gold,---might represent his manhood in its inseparable and well connected graces and honour attended by all the ministering angels of God. That of the *eleven curtains of goats hair* might mark him constituted guilty in law by the im-

imputation of our sins to him,---and assuming the likeness of sinful flesh,---and born, living, and dying, in the room of sinful men,---made sin for us, and suffering the reproach, poverty, hunger, thirst, weariness, grief, condemnation, crucifixion,---temptation of Satan, and wrath of God, common to sinful men.---The red covering of *rams-skins*, and that of *badgers-skins*, above it, impenetrable by rain, might denote his Father's full protection of him,---his falling a bloody sacrifice for our crimson transgressions, and his effectual protection of all his people, who are in him, from the least drop of divine wrath.

“ From without, the tabernacle appeared mean and contemptible, but it was all glorious within, nothing appearing but gold, fine linen, blue, purple, and scarlet, wrought with cherubims of cunning work.” In his humbled estate, Jesus appeared in the likeness of sinful flesh, mean and wretched, but he was all glorious within,---full of godhead, *full of grace and truth*. If, in our unregenerate state, and with the eye of carnal reason, we view him from without, we despise and reject him, as having no form or comeliness. But if, by faith, we enter into him, and behold him in his own light, our eyes are quite dazzled with the brightness, and our hearts captivated with the sweetness of his glory. We behold him for the suffering of death crowned with glory and honour: What godhead! What loveliness and purity! What kindness and condescension! What royal dignity, and infinite atonement, we behold in him! What multitudes of angels and preachers we behold ministering unto him, and to us in him!

“ The furniture of the tabernacle was the brazen altar for atonement, the laver for washing, the candlestick for light, the golden altar for incense, the tabernacle for shew-bread, the pot of manna, Aaron's budding rod. Moses' laws; the ark with its tables of the ten commandments, mercy seat
“ and

“and cherubims, to which we may add the silver trumpet, and standards of weight and measure.” How much more important the furniture of Jesus Christ! In him, there is a fulness of atonement and pacification towards God;—a *laver* of righteousness and sanctification to purge away our sin;—the *seven spirits of God* and seven eyes of light, knowledge, and wisdom, to render him and his chosen priests of quick understanding in the fear and service of the Lord. In him is a fulness of earnest, acceptable, and ever prevalent intercession, and by him every true believer is continually presented before God as *shew bread* which his soul loveth. In him is ever fresh *hidden manna* for our entertainment, and the purposes and promises of God perpetually *budding forth* grace and happiness to us, manifest his divine right to his high priesthood.—In him Moses’ ceremonies are fulfilled; and his broken law magnified and made honourable and covered with a *mercy seat* of atoning righteousness, on which God for ever rests with infinite delight, while surrounding angels and saints for ever admire and adore. He is the origin, subject, and end of the gospel *trumpet*, of which the joyful sound rejoiceth our heart. In him all the oracles of God which are the infallible standard of our faith and holiness, are YEA and AMEN to the glory of God,—the truth in Jesus, and old and new Testaments in his blood.

“The tabernacle was very solemnly consecrated to the service of God. It and all the utensils belonging to it, were anointed with oil and sprinkled with blood. In its first erection, it was dedicated with the large offerings of the twelve princes of the tribes of Israel. It was every year atoned with the blood of the general expiation on the tenth day of the 7th month.” Much more solemn was the consecration of Christ. The Father solemnly appointed and sent him, and by an unmeasurable fulness of the Holy

Holy Ghost qualified him for his work, and *consecrated him for ever more*. By fervent prayer and shedding of blood, he sanctified himself to his service. It became God to make him *perfect through suffering*, the *author of eternal salvation* to them who obey him. "The tabernacle was the constant lodging of the high priest. The priests did eat their more sacred victuals in the sanctuary and court. To prevent the robbing of its treasures, it was continually watched." Jesus Christ is at once our sanctuary and high priest. His divine nature or person continually dwells in his manhood. In our state of fellowship with him we feast on his spiritual provision. It is impossible to rob him of his fulness. Let us watch that none rob him of his honour.

"The fate of the tabernacle was remarkable. Being portable and often taken down by the priests, the Levites carried it to and fro, in the wilderness. Joshua fixed it at Shiloh near the middle of Canaan. After it had lost the presence of the ark under Eli, it was carried to Nob, and thence to Gibeon. At least its principal pertinents, along with the ark were lodged in Solomon's temple. When it was unrequited, none but the priests durst, under pain of death, touch or look upon the ark, the altar of incense, the table of shew-bread, or the golden candlestick. Nay, even the altar of burnt-offering was carried under a cover." The condition of Jesus Christ in his estate of humiliation was very unsettled. His earthly tabernacle was taken down by the priests and rulers of Israel. His soul was separated from his body, according to the counsel and under the inspection of God. Being raised from the dead, and his soul and body reunited, he, free of every infirmity, with solemn pomp ascended to his Father's right hand, where the heavens must contain him till the time of the restitution of all things. While in his debasement, he went about doing good, how many approached

ched him with out seeing his glory by faith? What multitudes of preachers and professors carry about his name in the world, who never see with their eyes, or spiritually handle this *word of life*. Let me stand in awe, lest in my holy duties I profane him and die.

Moses tabernacle was also typical of Jesus' body the gospel-church. The plan of it is divine. All the goings out and comings in, and laws of it, are exhibited in the oracles of God. We must take heed not to add to, or diminish from it.—It is erected to be an habitation for God to dwell in and walk among his people, declare his mind to them and bestow his blessings upon them; and in which he may be worshipped, and his treasures of grace repositied.—Every ordinance, gift and grace, is freely given by God. And being made willing in the day of his power, the true members of it willingly devote themselves to his service.—None ought to be forced into her visible fellowship, and none can be forced into that which is invisible. Her members are exceedingly diversified in their persons, gifts, graces and services, but all are accepted, if there be first a *willing mind*.—What spiritual purity, heavenly beauty, royal power, and bloody sufferings shine forth in his ordinances! What precious faith, purity of heart and life, heavenly conversation, application of Jesus blood, repentance of sins, growth in grace and abounding in prayer, ought to appear in every member! No destructive lust, no instrument of cruelty, no carnal strife is allowed, but every one is to keep the *unity of the Spirit in the bond of peace*.

O the wisdom of God manifested in compacting all the parts of the gospel-church, and framing the whole a meet habitation for himself!—And how distinguished the skill of his apostles and evangelists in winning souls to Christ! In its *court*, or visible state, Jesus' sin expiating, justice satisfying, peace-procuring, soul-nourishing and comforting oblation, and all cleansing fulness of blood and Spirit are present-

ed to sinful men by the gospel. In its *sanctuary* or invisible state, Christ's chosen priesthood alone enjoy the *light* of life, feed on *bread* which the world knoweth not, and make their prayers, praises and services come up before God *as the incense*!—In its *oracle* or triumphant state the glory of which is unknown in our world, saints made perfect live on *hidden manna*, behold the *ever budding* glories, and enjoy the blessings of their Redeemer; behold God's face in righteousness, and are satisfied with his likeness.—Jesus in his person, sufferings and glory, is the *vail* and *door*, by which we enter into this three-fold state. By him as professed, we enter into the visible church. By him as received into our heart, we enter into the invisible and triumphant. Without his being formed in us by regeneration, we cannot enter the kingdom of God.—And blessed only are the dead, who die *in the Lord*—The rending of his flesh for us shall rend every vail of sin and weakness, of instituted ordinances, mortal life or visible heaven,—that where he is, we may be also, to behold his glory.

The supporting perfections, purposes, promises, and providences of God; and her precious members and officers rooted and grounded in Christ, joined together in sentiment and affection, and dwelling together in unity of the spirit and bond of peace, are her *boards, bars* and *pillars*. A fence of divine perfections and providences, and of laws, government, and discipline, which separate her from the world which lieth in wickedness, is the *hanging* around her court. Jesus finished righteousness and special protection which appears contemptible to carnal men, but glorious and comely to such as are under it, is her rich strong and lasting covering, which saves from every danger and drop of divine wrath. Her outward appearances are often despicable, while precious ordinances, gifts, graces, and saints, render her all glorious within, and holy angels minister to them, who shall be heirs of salvation.

The

The furniture of the gospel church is invaluable, In her Jesus Christ is exhibited as our altar, priest and sacrifice. The fountain of his blood and Spirit stands opened for sin and for uncleanness. His word, ordinances, ministers, people, gifts and grace shine as a *lamp* in a dark place. Ministers present him on the gospel table as the *shew bread* of life. Effectual fervent prayers, intercessions and thanksgivings for all men, ascend up as *incense*. The *ark of God's testament* is opened, and we come boldly to his throne of grace, to ask grace, and obtain mercy to help us in the time of need. Here is the *golden pot* of ordinances, full of the *manna* which came down from heaven. Here the man, whose name is the *Branch*, and the gospel *rod* of his strength, bud and bring forth new converts and flourishing graces. Here the great *trumpet* of gospel ministration is committed to sinful men. And to her is committed these infallible *standards* the oracles of God.

The gospel-church was consecrated to God by the bloody sufferings of Christ, and the effusion of his Spirit and presence of his Father,—and even by the death of martyrs unnumbered. Every true member is dedicated to his service by repeated sprinkling of his blood and anointing of his Spirit, purging the heart and guiding into all necessary knowledge. Christ, our glorious high priest, never leaves or forsakes her, but dwells and walks among the golden candlesticks. In her several apartments, he and his saints feast on their sacred provision. Her doors ought to be carefully kept, that no unclean person enter in, or rob her of her furniture.—She is not confined to a particular place, but is often carried to and fro by means of her ministers,—till at last, after long want of the bodily presence of Christ her ark, they shall together be solemnly received into the temple above, the house eternal in the heavens.

Moses' tabernacle also typified the *heavenly state* of that true tabernacle, into which Jesus hath entered

to It minister in the immediate presence of God for us. *it* ~~to~~ is the project of God's infinite wisdom and rich product of his liberal love, and the pattern of it is given to us in his promises. It is the glorious mansion, erected for our everlasting fellowship with and worshipping of him, and the rich treasury of all the joys, the pleasures, the fulness of God. How precious its materials of invaluable and purest enjoyments, amidst established angels and saved men! how many its mansions, and how diversified the condition of spirits of just men made perfect from that most complete happiness after the last judgment, into neither of which any thing enters, that defileth, or by any other way, than Christ as the door! Its pillars of ransomed men are overlaid with shining favour and holiness, and joined together in divine love. The visible heavens, like *hangings* and *curtains*, veil the glory of it from our sight. The righteousness, glory and protection of Jehovah and the Lamb are the *inward covering*. And how inexpressibly glorious within! Not embroidered but angelic cherubims for ever mingle with holy men.—Here is all the fulness of Christ and his Father.—He is the *altar*, the mean of purity, the source of *light* and joy, and the subject of praise.—The Lord God and the Lamb shall be our everlasting light, and the immediate enjoyment of him our *sacred provision*. Our unceasing praises shall ascend before him as *incense*. We shall come even to God's seat between the cherubims. And while the plant of renown for ever buds for our advantages,—our manna shall no more be hid.—Here our great High Priest constantly resides and feasts his fellow priests of ransomed men on his goodness.—It was purchased and consecrated for us by Jesus' blood; and we are consecrated for it, by the application of his righteousness and Spirit. Having in the promise received this kingdom, which cannot be moved, let me alway carry it about in my breast, till I be fixed as a pillar in the temple of my God.

VI. Of SOLOMON'S TEMPLE, 1 Chron. xvii.—xxvi. and xxix. 1,---9. 1 Kings vi.—viii. 2 Chron. iii.—vi.

KING David intended to build a temple for the Lord, but was not permitted, because of his concern in so many bloody wars; and the honour was assigned to Solomon his Son. David—however received the plan of it from God, and made immense preparations for it. Solomon built it on mount Moriah, on the south east part of Jerusalem, where Isaac had been intentionally sacrificed, and where David, by a sacrifice, had stopt the raging pestilence. It stood in a large court surrounded by a high wall, and divided into two parts, the INNER for the priests and Levites, and the OUTER for every clean Israelite. It was exceedingly magnificent, its wall consisting of alternate rows of cedar beams and hewn stone, probably polished marble,—and the whole inside, floor, walls and roof being overlaid with gold, and curiously marked with figures of cherubims and palm-trees. On the outside of the wall were built, in three stories, ninety chambers for accomodating the attending priests. Just before its entrance, or east end, stood the brazen altar 36 feet square and 18 feet high,—with a large brazen sea and ten lavers for washing the priests and sacrifices. The entrance of the temple was a porch of 36 feet from north to south, and 18 from east to west, and 219 high in the form of a steeple. On each side of the porch, stood a magnificent pillar about 33 feet high, curiously adorned with chapiters and figured pomegranates. The one was called JACHIN, *stability*, and the other BOAZ, *strength*. Beyond this porch was the sanctuary 73 feet in length, 36 feet and 1 half in breadth, and 54 and 3 fourths in height. In the inner or west end of this stood ten, if not eleven golden candlesticks, each

each having seven branches,—and as many tables of shew bread with twelve loaves on each; and a large altar of incense between the two rows of candlesticks and tables. Westward of the sanctuary, and separated from it, by a partition and vail, was the HOLY OF HOLIES, a square room of 36 feet and 1 half in length and breadth, and 54 and 3 fourths in height. Here, amidst gross darkness, stood the ark of the covenant with its furniture; to which Solomon added two new cherubims of olive-tree, the wings of which stretched over it the whole breadth of the house. It was solemnly dedicated by sacrifices and prayer, and annually purified on the great day of expiation.—It no doubt typified the same things as the tabernacle, but, where degrees can be admitted, in a more fixed, enlarged and glorious state. If we take the two in connexion, the temple is to the tabernacle as Christ's exalted is to his humbled state,—or as the evangelic dispensation is to the ceremonial,—or the millennial state of the gospel-church is to her suffering one under heathens and antichristians. We shall forbear considering what was common to it with the tabernacle.

This temple was a glorious *figure of Christ*. "God promised the erection of it, and gave the pattern to David, who, with his princes, willingly dedicated to the building of it about nine hundred millions sterling of gold and silver. The place of it was marked out by two noted sacrifices." Jesus, who spoke of the *temple of his body*, was the merey promised to the fathers. The whole form of his mediatorial person, office, and work, was exactly planned by God in the counsel of his peace, and is minutely described in his word. The ancient sacrifices and promises marked out every thing remarkable. In God's not sparing his son, but freely giving him up for us all; and in his preparing him a body,—what astonishing marks we have, of his riches, his love, his liberality, his wisdom and power?

"By

"By the order of a pacific prince, it was built by the most skilful artificers on earth. Above an hundred and eighty-three thousand, most of them Gentiles, were employed in the work. The materials were so exactly prepared, before they were brought to the spot, that the noise of a tool was never heard in the erection of it." The God of peace who saith, *Fury is not in me, and I have no pleasure in the death of the wicked*, raised up Jesus to be our Redeemer. His manifold wisdom and knowledge shine in the constitution of his person and office. Both Jews and Gentiles were among his honoured progenitors. And to save unnumbered millions of the Gentiles he was set up, and gave his life a ransom. Every thing respecting his person or office, was so exactly fixed from eternity, and marked in the promises, that nothing could be made better. He appeared in our world, without any carnal noise. He did not cry nor lift up his voice, or cause it to be heard in the streets.

"The foundation of it was laid with very large and costly stones on a rock. The wall was built up with alternate rows of cedar-beams and hewn stones. The whole inside was boxed with cedar and fir; carved with cherubims and palm-trees, and overlaid with gold." Our Redeemer's incarnation and office depend upon the unchangeable love, purpose, power and wisdom of God. And how marvellous is his firmness, glory and strength! He is the precious corner-stone, cut out of the mountains without hands. In excellency, fragrance and duration, he far transcends the cedars. He is the green fir-tree from which our fruit is found.—The infinitely more than golden glory of godhead shines forth in him. His graces and gifts, more than angelical, are ever flourishing; and overcoming saints, who are like palm-trees, and mingle with cherubic angels and ministers, do all depend on, cleave to, adore, and serve him.

Might

Might not the lofty porch with its two pillars, figure out our high Redeemer possessed of all stability and strength, as a house of prayer for his people, a covert from the storm, and an extensive door of access to God. The two-leaved door of olive tree before the Holy of holies,—and the two-leaved door of fir before the sanctuary, carved with cherubims and palm-trees, and overlaid with gold, and the doors of the court, especially the *east gate*, represented him as the peace-making, the divine, the ever-glorious, and flourishing mean of our access into the presence and fellowship of God, and as such, the cause of growth to every minister and saint.

“The *sanctuary* was illuminated with narrow windows from above, while the *Holy of holies* was quite “dark.” Though by the windows of ordinances we have clearer views of the mystery of Christ, than the antient Jews had, yet his godhead is still an incomprehensible secret, and the glories of heaven are but seen through a glass darkly. The three stories of chambers built upon the outside, and the highest largest, by jutting farthest into the wall, might represent, that all our worshipping assemblies, and all the ordinances of our fellowship with God, depend on Christ, and that the more they do so, the more heavenly will be our temper, and the more abundant our christian liberty.

“The temple being very high, had a wholesome “air and wide prospect. It was exceeding magnifi-
“cal, famous in all the countries around, and high-
“ly respected by God. Here he dwelt, and his heart
“and eyes were on it continually; and he attentively
“heard the prayer, which was, by faith, directed to-
“ward it. The structure of it was strong, the fur-
“niture of it rich, and the songs exhilarating, and
“almost perpetual.” Jesus Christ is the high and
lofty one, who inhabiteth eternity, and who hath
ascended far above all heavens. On him the Holy
Ghost

Ghost breathes in the most delightful manner, and he hath a perfect insight into the purposes and works of God. He is the chief among ten thousand, and his glory doth or shall fill the whole earth. His fame reacheth to the uttermost boundaries of creation, and all the ages of eternity. God's heart and eyes are on him continually, and every prayer directed to God thro' him is accepted and answered. If we are therefore cast out of his sight, let us look again toward his holy temple. He is the almighty, impregnable strong hold of his people,—their richly furnished Redeemer, in whom dwells all the fulness of godhead and of communicative grace.—He is now made full of joy with his Father's countenance, and anointed with the oil of gladness above his fellows.—And, receiving out of his fulness, we rejoice in him, and again rejoice.

“The ark and other important furniture of the tabernacle were lodged in the temple. The number of courts, entrances, cherubims, tables, loaves of shew-bread, candlesticks, lavers for washing, and silver-trumpets was increased in it, beyond what had been in the tabernacle. The apartments and altars were much enlarged in their extent. But whatever was added, served to the same purpose as that which it had been like to it in the tabernacle.” Every thing marked out by the antient ceremonies is contained in Jesus Christ to infinite advantage.—They are all fulfilled and finished in him. Both in his debased and his exalted state, he is substantially the *same* law-magnifying surety, hidden manna, plant of renown, delight of the Father, and wonder of angels and men.—He is the *same* food for his people, *advocate* with the Father, *light* of his church, *substance* of the gospel, *riches* of heaven, and by pattern and precept, the *standard* of our faith and practice.—He is the *same* who bore our sins on the tree, and the *same* fountain opened for sin and for uncleanness,—and the *same* gift and gate of God, by which

the righteous do enter.—But the access of sinners to him is enlarged, the room in him for them further manifested, the number of ministers increased,—the fulness of his illuminating, nourishing, and purifying virtue more extensively experienced. The gospel-trumpet is heard more distinctly, and in more distant places of the world. The glory of his person as our altar, and of his atonement and intercession is more clearly revealed, and their fruits more powerfully felt.

“The temple was consecrated by large sacrifices, Solomon’s effectual fervent prayer, and God’s solemn entrance into it. It long continued his peculiar habitation.” Jesus was consecrated to his work by his Father’s mission of him, by the unmeasurable communication of the Holy Ghost to him,—and by his own circumcision, baptism, fervent prayer, and bloody suffering. He shall continue the eternal rest of Jehovah and temple of his worshipping saints. There is no temple in heaven, for the Lord God and the Lamb are the temple of it.

Solomon’s temple was also typical of the new-Testament church. Her pattern and peculiar places were marked out in antient predictions. God, the king of all the earth, by the incarnation, death, resurrection and ascension of his son, and mission of his Spirit, made infinite preparations for her erection. She was reared up by apostles and evangelists, these *wise master builders*. Multitudes of accursed Gentiles were brought into her. By marvellous convictions, heart-melting, and polishing influences, her members are fitted for their place. As many as are ordained to eternal life, believe. Not by noisy might or power, but by the still small voice of the Holy Ghost, they quietly coalesce into one body in the Lord; and great is their peace.—Jesus Christ, the chief corner stone, and everlasting rock of our strength, is her foundation.—Her true members are *stones* digged out of the quarry of a natural state.

They

They never see the second death; but remain fragrant and incorruptible as the *cedars*, they flourish as the *fir-tree*, are upright and thrive under pressures as the *palm-tree*, and possess grace more precious than the *gold* that perisheth. She is all-glorious within, in her oracles and ordinances, and the gracious qualities of her true members. Her covering is the more than golden righteousness of Christ and protection of God. Her *windows* are the word and ordinances of God. Her *cherubims* are ministers and angels, active, bold, and prudent in her service. Her *courts* are public ordinances, and her *side-chambers*, more secret or private ones. Christ the way to the Father is her *gate*, her *porch*, her *door*. He and his ministers and saints are her ornamenting and supporting *pillars*. She is high, famous, near to, and dearly beloved by God. He dwells in, and preserves her. Hence she is so strong and durable. No powers of hell and earth can prevail against her. She is richly furnished with all the fulness of Christ and his Father. She is an house of prayer for all people,—an habitation of righteous men, who rest not, but perpetually praise God and the Lamb. In her the whole substance of the ceremonial dispensation is retained with inexpressible advantage. By Jesus' death and intercession, and the effusion of the Holy Ghost she was consecrated to be the residence of God till the heavens be no more.

The temple was also typical of our *house eternal in the heavens*. It was promised before the world began, a kingdom prepared from the foundation of the world. By the infinite expence, art, and labour of heaven, it is purchased and prepared for us, and we are made meet for it. O the peace and quiet, the height and health, the delightful prospect, the renown, the stability, and duration of this illustrious habitation of God, angels and men! It is filled with all created glory, nay, with all the fulness of God. Being consecrated by the blood, and perfumed by

the intercession of Christ, and filled with the presence of a reconciled God, all the tribes of ransomed men here assemble to behold his glory, feed on his fulness, and triumph in his praise.

VII. *Of ZERUBBABEL'S TEMPLE, Ezra i.—vi.
Hag. i. ii. Zech. iv.*

“**T**HE destruction of Solomon’s temple by the
 “ Chaldeans made the erection of this neces-
 “ sary. Much rubbish behoved to be removed, in
 “ order that the foundation of it might be laid. The
 “ contemned captives finished it at last, notwithstan-
 “ ding much opposition. It was much inferior to
 “ Solomon’s in its outward splendour, the whole fur-
 “ niture of the Holy of holies, together with the U-
 “ rim and Thummim, seems to have been wanting
 “ in it ; but Jesus’ presence in the courts of it ren-
 “ dered it more glorious in reality. It was perhaps
 “ larger and higher than Solomon’s ; and at least in
 “ Herod’s time, it had a court of the Gentiles. Af-
 “ ter it had stood about 500 years, it was generally
 “ rebuilt by Herod,—and, at last, to the terror of
 “ the Jews, and the confirmation of Christians, it
 “ was burnt by the Romans, into a ruinous heap.”
 No doubt the destruction of the first and the defects
 of the second temple pointed out, that the Jewish
 ceremonies were waxing old and vanishing away.
 What heaps of ignorance, error, superstition, and
 idolatry were to be removed, when the gospel-dis-
 pensation was introduced ? Through what fearful
 opposition, the weak and despised apostles and mi-
 nisters of Christ carried on their work !—The out-
 ward splendor of it is inferior to that of the antient
 church. But the exhibition and knowledge of our
 Redeemer, as already incarnate, crucified, risen a-
 gain, and ascended to heaven, render it more glo-
 rious. The extent of the church is much larger.

All

All the ends of the earth do or shall see the salvation of God. Her ordinances and privileges are more high, heavenly, and spiritual.—In a little, to the terror of unbelievers, and the joy of saints, her present form shall be utterly unhinged, the earth and the works therein shall be burnt up. The ransomed nations shall be received up into heaven, where the Lord God and the Lamb shall be their everlasting temple, light and glory.

B O O K F I F T H.

Of Sacred or Typical Utensils.

- I. *Of the ARK OF THE COVENANT*,—Exod. xxv. 10,—22. and xxxvii. 1,—9. and xl. 9, 35. and xvi. 32. Num. xvii. 10. Deut. x. 3,—5. Lev. xvi. 2. Num. x. 33. Josh. iii. 11,—17. and vi. 4,—20. 1 Sam. v. and vi. 19. 2 Sam. vi. 11. 1 Kings. viii. 4,—12.

“THIS Ark was a kind of small chest about
 “ fifty-five inches long, and thirty-three broad,
 “ and high, made of Shittim wood, which can scarce-
 “ ly rot, overlaid with gold. The lid of it called
 “ the propitiatory or *mercy-seat*, was of pure gold.
 “ Out of the ends of this golden lid were beaten two
 “ cherubims of glory, which stretched their wings
 “ above the ark, and seemed to gaze with wonder
 “ on

“on the mercy-seat. The two tables of the moral law were laid up in the ark below the mercy-seat. The books of Moses, the golden pot of manna, and Aaron’s budding rod at its side. Though the ark was not first formed, yet the fashion of it was first prescribed of all the furniture of the tabernacle.” This ark may be considered as the throne of God, the king of the Hebrew nation, who dwelt in the tabernacle or temple, as his palace. The *tables of the law* in it might point out justice and judgment to be the habitation of his throne and tenor of his administrations. The *pot of manna* and *budding rod* might represent his giving food to all flesh, and filling their belly out of his hid treasures,—and that the rod of his strength and sceptre of his kingdom shall for ever flourish. The *golden cherubims* figured out these holy angels, who being supported by his power, do with unceasing wonder and activity behold his glory, surround his throne, and fulfil his commandments. It may be considered as an emblem of the church. However much hid from and contemned by carnal men, she is truly incorruptible, fragrant and glorious. Though portable from place to place by the removal of the gospel, she is rooted and grounded in Christ. In her the law of God, being by him fulfilled and magnified as a covenant, is changed into an easy rule of duty. She enjoys the peculiar presence, the oracles, the nourishing provision, the budding rod of ordinances, gifts, and graces, and the intent, inspection and labour of angels and ministers. After being long as a captive carried to and fro, she shall be fixed in the temple above.

But rather, let us draw aside *the vail*, that figure of Jesus manhood,—that emblem of Jewish ceremonies, which long obscured gospel truths, and of visible heavens, instituted ordinances and human infirmities,—that, with open face, we may behold the glory of Christ. He is *the ark, the glory, and face of God*,—the *ark of the covenant or testimony*, which marks

marks God's friendship to us; attests his declarations, and bears witness against our iniquities. Tho' he did not assume our nature, till four thousand years after the creation, yet he was set up from everlasting, and is the beginning of the creation of God and the first begotten of every creature, and hath in all things the preheminance.—His manhood is the *new thing* created in the earth, the rare, the incorruptible fruit of it, excellent and comely,—adorned with the fulness of the godhead united to, but not blended with it.—As God, he is from everlasting to everlasting. As man, he saw no corruption in death or the grave. Though once dead, he is now alive for evermore, and hath the keys of hell and death. In his office of Mediator, prophet, priest, and king, he abideth a priest continually. In the fulness and freshness of his salvation and grace, he is the same yesterday, to day and for ever. How much more glorious than *Shittim wood overlaid with gold*, is his person God-man! how unsearchable his riches! and how precious all that he is and hath to them who believe! "This ark was corniced or crowned around the brim with a border of gold." Jesus Christ is crowned with glory and honour. Having run the race set before him, he hath received from his Father an incorruptible crown of better than purest gold,—the glory which he had with him before the world began. His people crown him in the day of his espousals to them; and angels and saints shall for ever crown him with endless praise.

"The two tables of the moral law, which Moses received from God, after he had broken the first two, were put within this ark, and exactly covered by its lid. A copy of the law of Moses, the pot of manna and Aaron's budding rod were placed as near to them as convenient." Not the law, in its first edition as given to Adam in innocency, but as broken by sin, was in Jesus' heart, and he pledged his soul to fulfill it; and to the melting of his

his heart, the drying up of his strength, and shedding of his blood, he with delight magnified and made it honourable, and so became the end of it for righteousness to every one that believeth. His *golden*, his divine, pure, precious and everlasting righteousness, answers to every charge of the law. His holiness of manhood and obedient life correspond to its precept ;—his sufferings and death to its penalty. It cannot rise in judgment against us. There is no condemnation to them who are in Christ Jesus.—As a covenant, it can say nothing to us, who are not under it, but under grace, made free from the law of sin and death and dead, to it by the body of Christ. In fulfilling the broken law as a covenant, he hath become the substance and end of the ceremonial, abolishing it in his death, and nailing it to his cross ; and hath formed the moral, into a law of liberty and love, to direct our conversation. And what delicious nourishment and *budding* promises and benefits flow from his finished righteousness !

“ The Shechinah or cloudy symbol of Jehovah’s
 “ presence stood hovering above the mercy-seat. Here
 “ enthroned between the cherubims, he sanctified the
 “ tabernacle or temple with his glory. Here he met
 “ and communed with Moses concerning every thing
 “ which he commanded the children of Israel. Here
 “ he once every year, met with the high priest, and
 “ was addressed with burning of incense and sprink-
 “ ling of blood, on the day of *general expiation*.” In
 Jesus our true atonement and mercy-seat, as crucified
 for us, God dwells, in reconciling the world to himself,
 not imputing their trespasses unto them. On this
 glorious high throne his goodness blazeth forth with
 unsullied lustre ; he waits to be gracious, is exalt-
 ed to shew mercy, and sanctifies his church ; while,
 beholding as in a glass his glory, we are changed in-
 to the same image from glory to glory by his Spirit.
 Here we have fellowship with him, and the blood of
 his Son Jesus Christ cleanseth us from all sin ; he
 speaks

speaks to us by his Son, and shews to us the secrets of his covenant. The law cometh from between the cherubims, and the word of the Lord from a crucified Jesus; for his name is called the *word of God*. He for ever pleads with his Father, on the ground of his own blood. And, through the mercy of God in Christ, are all our prayers and services accepted.

“Two golden cherubims, beaten out of the ends of the mercy-seat, seemed to pore on it, and stretched out their wings till they covered it above.” Might they mark the two precious enriching and durable testaments of God founded on, meeting in, and bearing witness to our crucified Redeemer? Rather did they mark pure, glorious and incorruptible angels, who being supported by him, do with harmony, cheerfulness, and activity ascend and descend, upon him, pry into the mysteries of his redeeming love, and minister to them, who shall be heirs of salvation? But as these cherubims were beaten out of, and stood upon the mercy-seat, might they not denote the saints, but chiefly the ministers of the Jewish and Christian church? These, rather than angels, are beaten out of Jesus’ atonement, are of the travail of his soul, and united into one body and Spirit with him, are crucified and suffer with him, that they may reign together. The office of gospel ministers is formed out of this atonement, and the whole tendency of it is to make him known to men. They depend on him, in their nearness to God, their mission, their gifts, and their grace, their support, assistance, and success in their work.—In solidity, simplicity, sincerity, constancy, usefulness, and value, they are better than gold. In expecting their furniture from above, and in their readiness for and activity in God’s service, they stretch out their wings on high, while they harmoniously meditate upon, and preach a crucified Jesus, as our only way of salvation.—Might not Solomon’s large additional cherubims of olive tree, ten cubits, high, and each wing five cubits, stretching the whole
E e breadth

Breadth of the Holy of holies, mark the gospel *messengers of peace*, the two olive trees, which stand before the Lord of the whole earth, in their amazing success?

“The ark in its consecration was solemnly sprinkled with blood, and anointed with oil. Removed from human view, it was placed in a dark and secret apartment, on the floor. It was carried about, when necessary, by staves of Shittim wood overlaid with gold, and continually fixed in its golden rings.” The Lord God made our Redeemer perfect through suffering, and anointed him with the oil of gladness above his fellows, that he might be his salvation to all the ends of the earth. He dwells in the secret place of the Most High, and is hid in the shadow of his hand. His glory is unperceived by unregenerate men; for the God of this world hath blinded their minds.—Now the saints on earth see him not, but, believing, rejoice with joy unspeakable and full of glory.—No creature can comprehend the mystery of God, well pleased for his righteousness sake.—And O how our high and lofty Jesus condescends to men of low degree!—to the most sinful and wretched! May I a worm, take him up in mine arms of faith, and bless God!—In his humbled estate, he was tossed to and fro, but carried about by the special providence of God.—His name is carried before, and brought near to sinful men in the precious ordinances of the gospel, by faithful ministers, who attend constantly to this very thing.

“No sacred utensil was equally holy as the ark, or had a more remarkable virtue and fate: Going before the Israelites in the wilderness, it sought out for them their resting-place. It divided the high swollen current of Jordan and made the waters stand as an heap, till the people were clean passed over. Being carried for seven days, and seven times on the seventh around the impregnable walls of Jericho, it brought them all at once flat

“to

"to the ground, and filled up the trenches. It pu-
 "nished the superstitious Israelites, who, depend-
 "ing on it for victory, profanely carried it to the
 "field of battle, with the death of thirty thousand.
 "It plagued the Philistines, who took it captive,
 "and placed it in the temple of Dagon, as a subject
 "of triumph, with a shameful distemper in their
 "bodies, multitudes of mice to mar their fields, and
 "the destruction of their idol. It suddenly slew,
 "perhaps fifty thousand of the Bethshemites, who
 "profanely looked on, or into it, and Uzza, who
 "heedlessly touched it. It blessed the family of O-
 "bed-edom who kindly entertained and lodged it,—
 "with much prosperity and a multitude of healthful
 "children. After it had long been carried hither
 "and thither, and had long been separated from its
 "sacred lodging, the tabernacle, it was solemnly
 "placed in the temple of Solomon. After it had
 "continued here about four hundred years, it was
 "finally lost or destroyed." Jesus, our forerunner,
 goeth before us, to search for us an eternal rest.
 He went before us through trouble, to sanctify and
 sweeten it,—through death, to unting it,—through
 the grave, to perfume it,—and into heaven, to pre-
 pare it for us, and us for it. He seeks out and giv-
 eth us our rests in our wilderness journey,—maketh
 us rest in the noontide of adversity, and ly down
 in green pastures. By enduring Jehovah's wrath,
 and sinking in deep waters, he diverted them from
 us, and opened for us a safe passage to glory through
 trouble, death, and the grave. By the preaching of
 him, chiefly on the Sabbath, the strong holds and
 battlements of ignorance, pride, unbelief, legality,
 idolatry, superstition, and inward corruption and the
 walls of vain imaginations, errors, and sinful cus-
 toms, are brought down, and every thought and af-
 fection is subdued to the obedience of faith. He
 blesteth them, who receive and improve him, with
 all spiritual blessings, increaseth their comfort, and
 strength.

strengthens them with all strength in their inner man. For expecting him as a mere temporal deliverer,—for beholding him with a carnal, an evil eye,—for holding their conviction of his Messiahship captive in unrighteousness,—for injuriously abusing and murdering him, and for their carnal gazing on external ceremonies, and broken precepts, without any respect to him, He fearfully punished the Jewish nation, destroying their idolized temple and carnal ordinances, and giving them up to their shameful lusts. Wrath came upon them to the uttermost. He shall quickly destroy Antichrist with a fearful destruction, to punish the profane abuse of himself and his truths and people. And dreadful for ever shall be their punishment, who prostitute his religion to carnal and wicked purposes.—Or who, sinning against their light and conviction, hold his truth in unrighteousness, or content themselves with merely notional, legal or carnal apprehensions of his person and work. Even in his captive estate, he spoiled principalities and powers, triumphing over them on the cross,—and through death destroyed Satan, who hath the power of it. He pursues his just quarrel with all his spiritual enemies, till they be utterly ruined. Wherein they deal proudly, he shall be above them. After he had been long tossed to and fro on earth, and his soul had been separated from and reunited to his body, he triumphantly entered into heaven, and sat down at his Father's right hand, expecting till all his enemies be made his footstool.—After he hath been long carried about in the offers of the gospel, and his bodily presence long withdrawn from his tabernacle of the visible church, He and his true members shall jointly enter into the eternal and glorious temple above, and there continue for ever.—Jesus, our ark, shall not, as theirs, be ever lost or destroyed.

II. *Of the POT OF MANNA, Exod. xvi. 32,--34.*

TO keep in remembrance the feeding of the Israelites, for forty years in the wilderness, "with manna from heaven, a potful of it was laid up in the most holy place just before the ark, where it continued many ages without corruption. The pot was of gold and contained the allowance of a man for a day." Might not this be typical of Jesus Christ, whose person is more precious, enriching, shining, and durable, than gold ! whose fulness for our daily provision is unsearchable, ever fresh, and a lasting memorial of his coming down from heaven to save us ! Now concealed in the most holy place above, we see him no more ; but, placed on his Father's throne, he hath gifts for, and gives them to, men.—Or, did it prefigure the oracles and ordinances of the gospel, which are divine, precious and lasting,—which contain unsearchable fulness, but convey no more than is for present use,—in which Jesus Christ our spiritual food must be received day by day. They are hidden from the great part of the world, and their true nature and influence are unknown to many who outwardly enjoy them. They are continually before the Lord, highly respected and protected by him, and he is ever-present in them. Our spiritual provision is exhibited in them, wholesome, fresh, and new, and the remembrance of Jesus' incarnation, obedience and death, is continued fresh to all generations.

III. *Of*

III. *Of the TABLE OF SHEW-BREAD*, Exod. xxv. 23,—30. and xxix. 31. and xxx. 27. and xxxvii. 10,—16. and xl. 22. Heb. ix. 2, 21. Lev. xxiv. 5,—9. and viii. 31. Matth. xii. 4. 2 Chron. iv. 8. 1 Kings vii. 45.

“ **I**T was made of shittim wood overlaid with gold,
 “ and had a golden cornice or crown round about the edge of it, to preserve that which was
 “ set upon it from falling off, and, when necessary,
 “ was carried about on staves of shittim wood overlaid with gold, as the ark. It was 3 feet 8 inches
 “ in length, half as much in breadth, and, like the
 “ ark, two feet and 9 inches high. Being placed
 “ firm on the floor, in the north-west corner of the
 “ sanctuary, it was consecrated with sprinkling of
 “ blood, anointing of oil, and plentifully furnished
 “ with vessels and provisions.” Might it not figure
 out our familiar fellowship with God thro’ Christ
 and his gospel. In Christ a pure and incorruptible
 manhood is united to, and overlaid with all the golden
 glories of godhead. In royal-like boldness, he
 presents our persons and services before God, in his
 intercession. By his royal power and grace, he preserves
 our persons or provisions from falling out of his heart or hand.
 And, in royal dignity, he feasts his people. While the king
 sitteth at his table our spikenard sendeth forth the smell thereof.—His
 fulness and virtue of his intercession, are carried about
 in precious gospel-ordinances, and exhibited to men.
 In his promises and intercession, he condescends to the
 meanest, the vilest transgressors, and both run exactly
 parallel with his atoning merits and his Father’s grace.—He is
 firmly placed, Jesus Christ the same yesterday, to-day, and for ever.—Being,
 thro’ bloody suffering and solemn unction of the Holy Ghost,
 fitted to be an advocate with God and provision

vision for our souls,—how rich is his furniture!—all things pertaining to life and godliness! In him it pleased the Father that all fulness should dwell. He is full of grace and truth. Out of his fulness we receive, and grace for grace. God supplies all our need, according to his riches in glory, by Christ Jesus.

Answerably to this table of shew-bread, the gospel is invaluable precious, lasting and divine. It is the word of a king, where there is power. Heaven and earth shall pass away; but not one jot or tittle of it shall fall to the ground. It is preached to the most poor and sinful, according to the mercy of God our Saviour. His law-magnifying righteousness, and his father's merciful kindness to men, run parallel with it, and are the substance of it. It will continue on earth unchanged till the mystery of God be finished; but by his providential dispensations and ministers, it is often removed from place to place. And being fitted and rendered effectual by the blood and spirit of Christ, it is stored with vessels of instituted ordinances, and fulness of true bread from heaven.

“To mark the Hebrews thankfulness for their abundant provision, twelve loaves, one for each tribe, consisting of two *omers* or *tenth deals* of fine flour, baken by the priest or his order, and regularly placed in golden dishes, in two rows, six in each, along with salt and frankincense above them, and covered with basons of gold.” Jesus the fruit of the earth, excellent and comely, holy, harmless, undefiled with the bran of corruption, and separate from sinners, being fanned by manifold temptations, and bruised in the mill of his Father's vengeance, roasted in the oven of infinite wrath, and laying down his life for his sheep, was prepared to be the pure, the wholesome, universal and absolutely necessary provision for his church,—the staff of our life. In his fulness there is enough and to spare for all the Israel of God, Jews or Gentiles, militant or triumphant,

phant. It is exhibited and preserved in the golden ordinances of the gospel, and is highly pleasing to God and delightful to men, who have their senses exercised to discern good and evil. The incense of his intercession and salt-like preserving and purifying influences of his Spirit are inseparably connected with his being the food of our souls. Believingly applied, they kill the vermin of our inward corruptions.

“ These twelve loaves, standing as a continual memorial before God, were, every sabbath morning, removed, and new ones placed in their stead. The serving priests ate the removed ones in the sanctuary, while the incense lay burning on the golden altar, just by them.” Jesus Christ is the standing memorial of God’s antient love to us,—the angel of his presence, who perpetually puts him in remembrance to bestow favours upon us. Being the same new and fresh provision, he is on every Sabbath represented, exhibited and offered by gospel-ministers, who set antient truths in a new light, and clothe them with a new dress, bringing out of the good treasure of an experiencing heart *things new and old*. Being first in order pleasant and acceptable to God, his fulness and intercession become the favouring nourishment of his spiritual priesthood, who, on sabbaths and other occasions, feed on it by faith, in the sanctuary of an holy state, an holy church, and holy ordinances, perfumed with the sweet favour of his much incense.—None but they partake of his saving influences. And, if unregenerate men receive the seals of this covenant, they make the table of the Lord contemptible.

Might not these twelve loaves of shew-bread also be an emblem of Christ’s body the church, whose members being many are one head? They all spring from him as the corn of wheat, which fell into the ground and died, that he might not abide alone, but have a numerous seed. They are fanned, bruised and purged by manifold troubles, and are rendered more

more excellent than their neighbours,—the holy seed and substance of nations. All the tribes of God, Jewish and Gentile, militant and triumphant, they are continually supported by him as their mediator, and are in his intercession presented in comely order before his Father, crowned or covered with the all-perfuming incense of his merit and intercession, they go up from this wilderness salted with grace, and perfumed with all the powders of the merchant. They are established upon, and covered with the golden vessels of Jesus' everlasting love, power, and promise. — Knowing, that the Lord cannot relish mouldy professors, who leave their first love, and pine away in their lusts as a cake not turned, they endeavour to continue fresh and lively in every gracious exercise. In every age they are renewed,—one generation passeth away to enjoy the Sabbath of eternal rest, and be the joy of Christ and his people in the heavenly state, and another generation cometh into the visible church, in their stead.

But why were there TEN tables of shew-bread, with twelve loaves on each, when there was but ONE in Moses' tabernacle? Did it hint, that the longer we live on our Redeemer, the more fulness we shall discern in him, and his word, or that his fulness should be more abundantly manifested and enjoyed in the apostolic age than under the law,—and still much more abundantly in the millennial and eternal state?

IV. *Of the ALTAR OF INCENSE, Exod. xxx. 1,—10, 27, 34,—38. and xxxvii. 25,—29. 1 Kings vi. 20. Rev. 3, 4.*

“IT was made of shittim wood overlaid with gold,
“and corniced or crowned along the upper edge
“with a border of gold. It was of a four-square
“form; but the height was double to the breadth.

F f

At

“ At each corner it had a golden spire or horn. It
 “ was carried about on staves of shittim wood over-
 “ laid with gold, and fastened in its golden rings.”
 It represented our Redeemer, in his state of exalta-
 tion. How glorious his person, in which an excel-
 lent, comely, and incorruptible manhood is overlaid
 with, is personally united to the substantial, invalu-
 able, enriching, and everlasting fulness of godhead !
 In his humiliation, he once appeared as a *man of brass*,
 in the likeness of sinful flesh, made a curse for us ;
 but being now risen again and ascended to heaven, he
 shines forth in all that golden glory which he had with
 the Father before the world began. He is no more
 compassed about with infirmities, but sits a dignified,
 a crowned high-priest upon his throne.—His perfec-
 tion, fulness and self-consistence are marvellous. His
 heighth is inconceivable, having ascended far above
 all heavens, and being far above all principalities and
 powers. His intercession is infinitely prevalent.
 Him the Father heareth always. He is able to save
 to the uttermost them, who, from every airth or
 case, come unto God by him, seeing he ever liveth
 to make intercession for them. He suits his plead-
 ings to every possible condition of his people, and in
 virtue of it, he is present to heal them in all places
 where he causeth his name to be recorded, or seeth
 them to be in need.

“ Standing between the table of shew-bread and
 “ the golden candlestick over against the mercy seat.
 “ It was seen by none but the priests,—and he, who
 “ ministred at it, had his face directly toward the
 “ Shechinah or cloud of glory, which, representing
 “ the divine presence, hovered between the cheru-
 “ bims.” Only the spiritual priesthood know Jesus
 Christ as the exalted Advocate with the Father.—
 The world seeth him no more ; but we see him
 crowned with glory and honour. We behold him
 by faith, not by sight. His intercession is the source,
 influence, and connecter of all the saving light and
 nourish-

nourishment of men's souls. Believing, that we have an advocate with the Father, every divine truth becomes illuminating, nourishing and comforting. He appears before his appeased Father with inexpressible boldness. And, in offering up our prayers or praises, let our eyes be directed toward the vail of his flesh, the mercy-seat of his atonement, and a God well pleased for his righteousness sake.

"This altar was consecrated to its sacred use by a solemn anointing with oil and sprinkling of blood. The horns were annually tipped with the blood of the general atonement. It was formed and set up for the offering of sacred incense. But no strange incense, or any burnt-offering, meat-offering, or drink-offering, was to be presented on it." By an unlimited unction of the Holy Ghost, and the shedding of his own blood, Jesus Christ was consecrated an advocate for evermore. His ever-meritorious atonement gives virtue to his intercession, and is the irresistible plea of all his unceasing requests. Shed long ago, his blood continues to speak better things than that of Abel,—even mercy to his betrayers and murderers. In heaven he obeys, he suffers no more; but intercedes. Nothing is ever amiss in his pleadings. Nor must even his righteousness be ever intruded into their room. At our infinite hazard, we should expect through him an acceptance of works not done in faith, or should ask mercies to consume upon our lusts. At their infinite hazard, Papists present their fancied merits before God, or pretend, that our enthroned high priest is offered a sacrifice in their detestable *Mass*.—Might the golden censers pertaining to this altar figure out our Saviour's person, retaining his inward love and the virtue of his fiery sufferings to enkindle his intercession, and inflame our prayers and praise.

"The incense offered on this golden altar was skillfully compounded of the principal spices of the East, *Stacte, Onycha, Galbanum*, and pure frank-

“incense, of each an equal weight, salted and beaten very small, before they were burnt.” In Jesus’ intercession hereby prefigured, the graces of his manhood and excellencies of his godhead are wisely and marvellously exercised and connected. Here we see the meekness and compassion of our brother, and the love, the boldness, the grandeur, the power of our God. Founded on his being wounded for our transgressions, and bruised for our iniquities, it is infinitely well considered and adapted to the diversified services, sins, wants and mercies of every saint. “It behoved this incense to be presented on the golden altar, to render it a holy offering to God.” And it is Jesus’ divine person, which gives virtue to his obedience, suffering, or intercession. “It was burnt every morning and evening, while the daily sacrifice was burning in the brazen altar, and the lamps of the golden candlestick were lighted or snuffed.” Jesus ever liveth to make intercession; and him the Father heareth alway. His virtue is daily extended, and ought to be daily improved. And what blessed connexion it hath with the continued virtue of his Spirit! “It was burnt with flaming coals carried in a censer, from under or beside the burnt-offering. And while the sanctuary and most holy place were perfumed with its smell, the people worshipped without, in the court, &c.” Jesus’ intercession being founded on his dying love as his motive, his fiery sufferings as his plea, it is acceptable to God and refreshful to his people. His voice is sweet, and his countenance is comely. All his requests, as well as his garments, smell of myrrh, aloes and cassia. — But his atonement and intercession do not supersede, but are the foundation and motive of our worship and service, and the mean of his acceptance of them.

“By offering incense without the sanctuary, Aaron once made atonement for the rebellious Israelites, and stopped a devouring plague. But the offering

"of it within, on the golden altar, had never any "atoning effect." The strong cries, supplications, and tears of our Redeemer, in his state of humiliation, were included in his atoning sacrifice. But his intercession in heaven, is not, but belongs to his glorious reward. "It was excommunication or death "to counterfeit the sacred incense, or make any like "to it, for private use. King Uzziah was plagued "with a leprosy for life, to punish his presumptuous "burning of incense." None but Jesus Christ can safely make an immediate approach to God. His freedom from death now marks his infallible claim to his priesthood. He is our only advocate with the Father. Nor dare either angel or saint officiate in His stead, or attempt to counterfeit any part of his work.

Might not this incense also be a figure of the prayers, the praises, and holy services of the saints, in which the several graces of the Spirit jointly exercised are the precious ingredients,—and which are beaten small, proceeding from a thoughtful, roken, and contrite heart, are offered upon Jesus as our altar, to be accepted only in the Beloved. In any other form incense is an abomination to the Lord, and he who offereth it, is as if he blessed an idol. If we dissemble,—if we counterfeit prayer,—if we regard iniquity in our heart, the Lord will not hear, but wrathfully answer us by himself. Our holy services must attend our spiritual light. And nothing less than the morning and evening incense of prayer and praise corresponds with the statutes of heaven. Nay we ought always to pray, and not to faint,—always in all things to give thanks. Our services must be enkindled, not with the fire of malice or pride, or the sparks of an awakened conscience, but by the dying love and the Spirit of Jesus Christ shed abroad in our heart. Thus only they come up with acceptance before God, and our effectual fervent prayer availeth much.

V. *Of the GOLDEN CANDLESTICK*,—Exod. xlv. 31,—40. and xl. 22,—25. Lev. xxiv. 1,—4. Num. viii. 1,—4. 1 Sam. iii. 3. 1 Kings vii. 49. 2 Chron. iv. 7. Rev. i. 20.

“ **I**T was made of pure gold; and from one shaft
 “ it had seven branches beaten out, with knops
 “ and flowers, and a bowl for holding the oil on
 “ each.” Was it typical of Jesus Christ, the only
 light of his church to which we do well to take heed,
 as unto a lamp that shineth in a dark place, and
 whose person is divine, infinitely pure, precious and
 durable. He was beaten out with the hammer of
 adversity, and bruised and made perfect through suf-
 fering, that he might preach righteousness, and teach
 as to profit. His fulness of light, wisdom, know-
 ledge, is manifold, and infinitely perfect. All ne-
 cessary methods and measures of illuminating his
 church, as well as diversified offices and relations,
 depend on his ONE person. His instructions are e-
 ver fresh, fructifying and adorning. His oil is the
 Holy Ghost, who anointed and enables him to preach
 glad tidings, and proclaim the acceptable year of the
 Lord—to be a light to the Gentiles and to open the
 eyes of the blind. “ The priests lighted the lamps
 “ daily with holy fire from the brasen altar of burnt
 “ offering, while the incense was burnt in the even-
 “ ing on the golden altar.” Jesus dying love and full
 atonement are the source and matter of his instruc-
 tions. Having suffered for us, he ascended to hea-
 ven to receive gifts for, and give them unto men;
 and sent the Holy Ghost to shew us the things con-
 cerning himself, guide us in to all truth, teach us
 all things and bring all things to our remembrance.
 “ The six outer lamps being lighted from the middle
 “ one, one over against another, they all shone du-
 “ ring the whole night, and perhaps part of them,
 “ during

"during the whole day." Jesus' illuminating influence flows from his having all the fulness of godhead in him. Every thing in him, or in his word, tends to illustrate the whole. In our whole night of trouble and time, he enlightens our darkness. And, forever the Lord God and the Lamb shall be our light and our glory. "This candlestick, placed in the south west corner of the sanctuary, was its only enlightener. But it gave no light to the courts or the Holy of holies." Jesus alone is the true light, which enlighteneth every man, who cometh into the new world, the church militant or triumphant. In him alone are hid all the treasures of wisdom and knowledge. And he enlightens only his church, leaving others to the dark dictates of nature. In the eternal state, he will not instruct us as at present; nor can any instructions enable us to comprehend the unsearchable mysteries of Godhead. "By means of snuffers and snuff dishes of gold, the priests trimmed and brightened the lamps without defiling the sanctuary." By divine ordinances and faithful ministers Jesus Christ, elucidates the glorious mystery of himself, and causeth his light to shine forth with fresh vigour and brightness.

This golden candlestick was also an *emblem of Christ's body the church*. Carnal men despise her as an earthen vessel, in which there is no pleasure. But in the esteem of God, angels, and good men, her sons, especially her faithful ministers, are comparable to *fine gold*; and their faith and holiness are more *precious than gold* which perisheth. By the blood and Spirit of her head, she is purged from her drossy corruptions, and partaking of the afflictions of the gospel, is beaten and formed into a vessel meet for the master's use. Adorned with the knops, flowers, and almonds, of flourishing and fruitful gifts and graces, she with dignity, holds forth the word of life to a dark world. All her branches of parti-

particular churches or members, being united in one body, are rooted and grounded in Christ. The Holy Ghost, the seven Spirits of fire burning before the throne of God, furnisheth her with enlightening oracles, ordinances, gifts and graces, and enables her ministers and true members to cause their light so shine before men, that others seeing their good works may glorify their Father, who is in heaven.—Jesus our great High Priest walking among the golden candlesticks enkindles the light with his bleeding love; sends the gospel, pours out the Spirit, and makes every worshipping assembly and member to illuminate another. Amidst storms of tribulation, and nights of darkness and misery, her light shall continue shining, though in diversified degrees, till the eternal day break of the last judgment. Jesus trims and brightens the hearts of his saints and the ordinances of his grace. He breaks not the bruised reed, nor quencheth the smoking-flax, but strengthens the things which remain, and offering up his much incense, prays for them, that their faith fail not,—Copying his example, do you ministers of our God, light the lamps, the gospel administrations ordained for God's anointed. Keep them burning and shining during the whole night of time; for, in the eternal day we shall have no need of you. Teach the house of Jacob his judgments, and the Gentiles his law. Offer up incense of earnest prayer for yourselves, and your flocks, travailing as in birth, till Christ be formed in them. Supply the lamps of your congregations and services, with the pure oil of gospel truth. Trim the churches by regular government and wholesome discipline, faithful warnings, and reproofs, that ye may preserve the light from dimness, and the house of the Lord from the superfluity of naughtiness.—And, ye saints of the Lord, trim your own hearts, live with your loins girt, and your lamps burning. Mortify the deeds of the body.

dy. Lay aside every weight, and the sin which doth so easily beset you.

But why were there ten times as many candlesticks and lamps in the temple, as in the tabernacle? Was it, because the temple was about eight times larger within? Or, did it intimate, that, in the last days, Jesus the light of his church should go forth as brightness, and her salvation as a lamp which burneth? *The light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days. Her watchmen shall see eye to eye. The blind shall see out of obscurity. The knowledge of the Lord shall cover the earth as the waters cover the sea.*

VI. Of the SILVER TRUMPETS,—Num. x. 1,—

10. 2 Chron. v. 12. Psal. lxxxi. 1, 2. and lxxxix, 15. Joel ii. 15.

“THEY were made of pure silver, two in number, each of one whole piece of beaten work. Perhaps Solomon increased them to one hundred and twenty. Their sound was loud and shrill, and only the priests were appointed to blow them.” They prefigured the great trumpet of the everlasting gospel, which, digged from the mines of inspiration or even of the heart of God, is pure from all dross of error or mistakes and able to abide every trial. How comely and durable! How inestimably precious and useful,—comprehending every great and valuable promise,—containing all the unsearchable riches of Christ, and answering every necessitous case! It is contained in *two testaments*, the Old and the New, and dispensed in *two fold form*, the Jewish and Christian, and in a *two kinds of ordinances*, ordinary and solemn.—In all which, the same Saviour, covenant, and method of salvation are exhibited to men. The whole is one uniform system of truth, every part divinely connected with another.

And at our peril we add to, conceal, or attempt to disjoin any of its parts. It was, as it were, formed by God's beating and bruising of Jesus Christ. And, with care and diligence, preachers must ponder and divide this word of truth that they may appear workmen, who need not be ashamed of their work.—Jesus, our Priest, is the great Teacher sent of God who effectually preacheth peace to them who are afar off and to them who are near. None but ministers regularly called he bids *Go and preach the gospel to every creature*. None can preach, or profit the people, except they be sent. At their infinite hazard, do others rush into the office to earn their bread, display their talents, or gratify their pride. At their infinite hazard, do any enter into it, before they be washed in Jesus' blood, and made priests unto God.

“These silver trumpets were blown to assemble the Israelites at the tabernacle;—to proclaim the sacred festivals or solemn fasts;—to call the people to their marches through the wilderness;—to encourage them in their wars with their enemies;—and to render them remembered by God.” By the preaching of the gospel, multitudes are called to the church and to the fellowship of God's dear Son;—are gathered to Shiloh, and to the sacred ordinances of his worship. By it abundant consolation is ministered to us through our dying Redeemer, and we are taught to rejoice in God, through him, on our days of gladness and holy solemnity. By presenting to us God, as our own God, pacified in Christ it excites and enableth us to godly sorrow, weeping, mourning, and girding with sackcloth.—It calls, directs and encourageth us to travel forward, through this wilderness world to our heavenly Canaan, forgetting the things which are behind, and reaching forward to those which are before, and pressing toward the mark of the prize for the high calling of God in Christ Jesus.—It furnisheth us with the whole armour of God, and directs and animates us to fight with

with principalities and powers, and to endure hardness as good soldiers of Jesus Christ. It assures us of being more than conquerors through him who loved us. It is a perpetual memorial of God's covenant relation to us, and of his gracious promises in our behalf. "Upon solemn occasions the trumpets were blown over the burnt offerings, and the peace offerings." And is not our Redeemer's justice-satisfying, and peace-purchasing oblation of himself, the foundation and substance of the whole gospel of God? Let me determine to know nothing and preach nothing, but Christ and him crucified. "The standards of weight and measure, for the whole Hebrew nation, were kept in the sanctuary, perhaps in the very same place with the silver trumpets." The whole word and pattern of Jesus Christ, according to which our hearts and lives ought now to be framed, and according to which we shall be judged at the last day, are all inseparably connected with the everlasting gospel, in the church of God.

VII. Of the BRAZEN LAVER,—Exod. xxx. 17,—21. and xxxviii. 8. Lev. viii. 10, 11. Heb. ix. 21. 1 Kings vii. 27,—40. 2 Chron. iv. 6.

BY God's direction, Moses caused one laver to be made for washing the hands and feet of the ministring priests, and parts of the sacrifices: and Solomon made ten lavers for washing the sacrifices, and a large vessel, or sea, for the priests. They were made of *brass*, and coarse but strong and cleanly metal." They doubtless marked Jesus Christ our blessed PURIFIER, who, by the word which he speaks, the blood which he shed, and the Spirit whom he bestows, purgeth his royal priesthood, and their spiritual sacrifices, from sin and from uncleanness.—To many he appears a root out of dry ground without form or comeliness,—a stumbling

block and foolishness, but to them who believe, he is the power of God and the wisdom of God. How untainted his innocence, and spotless his purity! How able to retain his purifying virtue, and to present his people without spot before God! "Moses' laver was made of brazen looking glasses; and Solomon's of polished molten brass, that the washers might see their own form." And, while I wash myself in Jesus' blood, and through his Spirit mortify the deeds of my body, I discern my true features and absolute vileness; and, mean while, behold the marvellous promises and purposes of God, and read my name in the Lamb's book of life.

"These lavers were large vessels, and alway open and uncovered. Each of Solomon's held about three hundred and seven gallons English wine measure. Moses' laver was portable. These of Solomon's ran upon wheels." O the abundant room and virtue there is in Jesus' word, blood, and Spirit for polluted sinful men! He is not a vessel or a pool but a *fountain opened* to men for sin and for *uncleanness*. Whosoever will, let him come to the waters,—wash in this Jordan and be clean,—be saved from all his uncleanness. Him that cometh unto him, he will in no wise cast out. In his ordinances he is carried about to the polluted. In the offers of his blood, he is brought to their ears, conscience, and heart.

"To raise the lavers from the ground, and render them more visible and fit for washing, they had bases or undersetters. Even in the court of the temple, the common people had easy access to view them, and the brazen altar over the interposing wall." In the gospel, Jesus Christ is lifted up by ministers and ordinances, as the all-cleansing purification, to whom we may, and must look over the interposing walls of our crimes. In every station and case we have equal access to view the atonement by faith, and wash therein. "Why did Solomon make

"so

“so many, and larger vessels for purification than “Moses had done?” It was not merely, because the priests and sacrifices were exceedingly multiplied, but chiefly to mark, that in Jesus’ exalted estate, and during the Christian dispensation, the virtue of his word, his Spirit and blood should be more extensively applied. “Lions, oxen, cherubims, and palm-trees were artfully carved on the under-setters of “Solomon’s lavers.” Might not this mark, that ministers, who bear the name of Jesus Christ before sinful men, should be *like lions* in boldness, and loudly make proclamation of divine truth,—*like oxen* in strength, unwearied labour, and patience,—*like cherubims* in prudence, activity, and deep insight into the mystery of Christ;—and *like palm-trees* flourishing under pressures, and bringing forth delicious fruits of good works and young converts, to the glory of God:—or mark, that men, washed in his blood, *like lions*, go boldly to the throne of grace and bear witness for him in an evil world;—*like oxen*, are patient in tribulation, fervent in prayer, diligent in business, serving the Lord;—and *like cherubims*, have their conversation in heaven;—and *like palm-trees*, exceedingly grow in grace and good works.

“Moses’ laver, and no doubt also those of Solomon, were consecrated to their sacred use by anointing of oil, and sprinkling of blood. Placed “just before the entrance into the sanctuary on the “north side of the brazen altar, they were always “kept full of clean water for the priests to wash in “as they entered the sanctuary, or approached to “the brazen altar, and to wash the inwards and legs “of the burnt-offerings. The neglect of washing “incurred excommunication or death to the priests.” By unction of the Holy Ghost and shedding of his own blood, Jesus was prepared to be our purification. By the application of his Spirit and blood, ministers and ordinances are fitted to exhibit him to the world.
having

Having in himself an unbounded fulness of atoning blood, sanctifying spirit, and purifying truth, he is the only, the absolutely necessary, mean of qualifying us to serve or approach unto God.—Our only, our *new and living way* to the holiest of all. His inexpressible purity qualified him to approach an angry God, as an atoning sufferer. The putting off of our guilt by the shedding of his blood qualified him to enter into heaven as our advocate.—Ministers, who deal in holy things, ought to be purified from their filthiness, and to be examples of the believers in holiness, faith and charity.—All saints, as spiritual priests, ought to be washed in the clean water of his blood, in the laver of regeneration and renewing of the Holy Ghost, and made clean through his word, that with true hearts they may draw near to God in the full assurance of faith. Justification renders their person and state clean every whit; but they must daily wash away the iniquities of their hands and heels,—their conversation.—So let me wash my hands in his innocency, lay aside all superfluity of naughtiness, and compass thine altar, O Lord.—At the peril of the second death, I should expect to enter into heaven in my filthiness, or as washed in my own duties. At my peril, I name the name of Christ, or lean on his atonement, if I depart not from iniquity, and labour to perfect holiness in the fear of the Lord. At my peril, I approach divine, especially sealing ordinances, under sin unpardoned, and unrepented of. “The priests washed themselves
“and sacrifices at the lavers, by cocks and basons,
“that the water in the laver, might not be pollut-
“ed.” But no filthiness can pollute our Redeemer’s fulness of purifying virtue.—Whatever I hear or see of him in public, let me apply and improve in the private exercises of meditation and prayer.

VIII. *Of Solomon's BRAZEN SEA*, 1 Kings vii. 23, ---26.

"**I**T was a very large vessel containing for ordina-
 " ry 2000, and upon a stretch 3000 baths, or
 " 23,029 and 1 half English gallons of wine mea-
 " sure. The brim of it round about was adorn-
 " ed with six hundred knops and wrought with
 " flowers like lilies. It was supported by twelve bra-
 " sen oxen, three looking towards each airth. It
 " was allotted to the priests for washing their hands
 " and feet." How unbounded is the cleansing vir-
 " tue of our Redeemer! *So shall he sprinkle many na-*
tions. All the ransomed millions wash themselves
 and their robes, and make them white in the blood
 of the Lamb. How adorning, and fructifying is the
 influence of this fountain opened! It makes us re-
 vive as the corn, grow as the lilies, and cast forth
 our roots as Lebanon. In the gospel dispensation he
 is openly exhibited to all the ends of the earth, by
 his twelve patient, strong, and laborious apostles
 and their ministerial successors, who bear his name
 before the Gentiles, that we may be therein washed,
 justified and sanctified. Except he wash us, we have
 no part in him.

IX. *Of the brazen ALTAR OF BURNT-OFFERING*,
 Exod. xxvii. 1,—9. and xxix. 36, 37. and xxxviii.
 1,---7. 2 Chron. xiv. 1. 1 Kings vii. 50. Ezra
 iii. 3.

"**I**T was made of shittim wood, and overlaid not
 " with gold, as the ark, table of shew-bread, and
 " altar of incense, which represented our Redeemer
 " in the brightness of his exaltation and glory,—but
 " with *brass*, a common but strong metal, fit to pre-
 serve

“serve the wood from damage by the fire, which
 “burnt continually on the top of it.” It prefigured
 Jesus Christ our blessed altar, chiefly in his state of
 humiliation. In both his estates, his manhood like
shittim-wood is equally precious, incorruptible and fra-
 grant, and is equally united to, and resides in his di-
 vine person; but in the humbled estate his glory ap-
 pears less clearly. He was a *man of brass*, a *man of*
sorrows; his visage was more marred than any man.
 But his manhood felt him the all-powerful God,
 sufficient to preserve it unconsumed under all the
 flames of his Father’s wrath. He, whose feet are
 like unto fine brass burning in a furnace, was able to
dwell with devouring fire,---able to bear our sins, and
 their whole deserved punishment.

“This altar was four-square, and had a spire, or
 “horn at each corner. Its length and breadth
 “were about 6 feet each, and its height 5 feet and
 “1 half. It was hollow within; and on the top had
 “a grate for transmitting the ashes or blood from
 “the burning sacrifices. It stood a little eastward
 “from the lavers or sea, in the open court, exposed
 “to the air, wind, or rain. That which Moses
 “made was portable, carried on staves of *shittim*
 “wood, overlaid with brass. In ordinary cases sa-
 “crifices were to be offered on no other. Solomon
 “who added so much to the Mosaic furniture of
 “God’s residence, retained the same ark and altar
 “of incense, and but enlarged the one altar of burnt-
 “offering.” How self-consistent and stable is our
 Redeemer! and how answerable and accessible to
 men in all the ends of the earth! And, how suffi-
 cient his humiliation to satisfy an every where pre-
 sent offended Creator, and secure the safety of eve-
 ry sinner who cometh to God by him.—He emptied
 himself of his shining glories, and became poor, that
 we, through his poverty and ignominy, might be
 rich and honourable.—He offered himself without
 dross

drofs unto God. In all his affliction he sinned not. In his death he saw no corruption. His ashes or corpse were honourably buried. He sanctifies our gifts, and takes away the drofs, sinful drofs and corruption of our holy things. He was exposed to public view,—was a professed member of the Jewish church;—and a public spectacle to God, angels and men. He was exposed to the scorching heat of almighty wrath, the blasts of temptation and rains of adversity and grief. He hid not his face from shame and spitting,—gave his back to the smiters, and his cheeks to them who plucked off the hair; his head was filled with the dew, and his locks with the drops of the night. He publicly died on mount Calvary, amidst a multitude of enemies. He is publicly exhibited in the gospel, as the propitiation for the sins of the world.—In this world, he was tossed to and fro, by the providence of God. In precious and durable, but much contemned ordinances of the gospel, ministers bear his name about before sinners.—Under the new-Testament dispensation his atonement is more fully and generally understood, and its reconciling virtue more generally felt; but in every age he is the ONE Mediator between God and man, the ONE Lord our righteousness, the ONE advocate with the Father. Neither is there salvation in any other. He ALONE is made of God unto us *wisdom, righteousness, sanctification and redemption.*

“This altar was consecrated along with the priests for seven days, with anointing of oil and sprinkling of blood. Being thus made *most holy*, every thing which touched it, was to be held *holy*. Being placed at the entrance of the sanctuary, no man could enjoy the sacred light, eat the shew-bread, offer incense, or enter into the most holy place, without passing by it.” Solemn was the consecration of Jesus Christ, through the whole week of his debased life, to be our altar and means of our access to God.—God anointed him with the Holy Ghost a-

bove measure,—sent him forth in the likeness of sinful flesh,—made under the law,—and commanded him to lay down his life for his sheep. By circumcision, baptism, fasting and solemn prayer, he consecrated himself, and was made *perfect through suffering*. Being *most holy* in himself, *Holiness to the Lord*, he is made unto us *righteousness and sanctification*. Who-soever shall touch him by faith, shall be made *holy*. But, at our infinite hazard, we expect salvation thro' him, continuing in sin. Shall we continue in sin, because grace doth abound? God forbid.

“Many subordinate utensils, as knives, ash-pans, “fire-pans, basons, pots, flesh-hooks, shovels, &c. “pertained to the altar of burnt-offering.” Such of them as were used in the slaying, cutting, or burning of sacrifices, might figure out the justice and wrath of God, and the agency of devils and men, in subordination thereto, in the sufferings and death of Christ. Such as were of use in sprinkling the blood or preparing the food of the oblations, might represent the ordinances and ministers of the gospel, which *like basons*, receive his blood,—*like pots*, decoct his flesh,—*like ash-pans*, preserve the memorials of his death,—*like flesh-hooks*, bring him near unto men,—*like knives*, rightly divide the word of life, and give every one his food in due season.

“This altar supported the gifts and sacrifices of “the Israelites, and being itself *most holy*, made them “*holy*. It protected the petty criminals, who fled to “the horns of it for refuge. It nourished the ministring priests with a part of the sacred oblations.” Never therefore let me call the cross, that ignominious engine of cruelty, or even the table which exhibit the symbols and fruits of Jesus' death, *an altar*. Neither of these are *most holy*. Neither sanctified his gift, or is greater than his oblation.—His divine person or godhead, as the altar, supported his manhood under its fiery trials, sanctified and imparted infinite dignity to the sacrifice of it, making his blood the
blood

Book V. *Of Altars of Earth.*

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blood of God. His person God-man is *our altar*, to which they have no saving right, who cleave to the antient ceremonial sacrifices. It supports and sanctifies our oblations, and renders us and our services acceptable to God.—In him the most atrocious criminals find refuge. Taking hold of the horns of his strength, they cannot fail to have peace with God. Transgressions, red as scarlet and crimson, become as snow, being fully forgiven.—Partaking of him, the saints, these spiritual priests, are nourished up to everlasting life. He, who is crucified with, and eateth him, shall live by him, and never taste of eternal death.

“The sacred fire, which came down from heaven, lodged, ever-burning, on this altar.” During the whole course of his humiliation, the fire of Jehovah’s wrath continually preyed on our Redeemer; the eternal spirit of judgment and of burning, by which he offered himself without spot unto God, rested on him; and zeal for his Father’s honour, and love to our salvation, did eat him up. With this holy fire let us enkindle all our oblations to God. “Much flesh was slain and blood shed around this altar in a warm country. But it is said, that no flies or noisome smells ever attended.” And never could Beelzebub the *Lord of flies* and prince of the power of the air, or his agents, prevail against our Redeemer, or render his person or sacrifice unfavoury to God or his people.

X. *Of ALTARS OF EARTH*, *Exod. xx. 24. Num. xix. 3. Deut. xxi. 4. 1 Kings viii. 30, 32.*

“**T**O this class pertained the altar appointed at Sinai, the place where the red heifer of purification, and the heifer for expiation of uncertain murder, were slain,—and the middle of the court, which Solomon hallowed for the burning of his

"huge peace-offering, at the dedication of his temple." Might these mark our Lord Jesus in his state of debasement, as the *fruit of the earth*,—made flesh and dwelling among us,—his divine glory eclipsed, and he despised as a worm and no man, and brought to the dust of death;—but nevertheless able to endure the flames of Jehovah's wrath. His God-head dwelling in the clay preserved it from being consumed. "But why did God, when appointing an earthen altar, immediately subjoin, *In all places where I record my name, I will come unto thee, and I will bless thee?*" Did he mean to suggest, that when Jesus' humiliation should be finished, the worship and gracious fellowship of God should no more be confined to Canaan, but all nations should worship him in spirit and in truth,—and offer up sacrifices of righteousness to be accepted in the beloved;—should be blessed in him, and call him blessed?

XI. Of the ALTARS OF STONE, Gen. viii. 20. and xii. 7. and xxxv. 1, 3. Exod. xvii. 15. and xx. 25. Judg. vi. 24. 1 Sam. vii. 6. 2 Sam. xxiv. 25. 1 Kings xviii. 30, 32. *particularly that of E-bal*, Deut. xxvii. Josh. viii. 30,—35.

THEY prefigured our Redeemer, debased, but able to support himself amidst the burning of his Father's wrath.

"The stones were rough, whole and unhewn. If a tool was applied to any of them, it rendered the altar polluted." Not human influence, but Jehovah prepared for Jesus his body. He is a stone cut out of the mountain without hands. His mother knew not a man, but conceived by the overshadowing influence of the Holy Ghost. The Jews rejected him as mean and unpolished.—Nothing human

man must be added to his atonement, lest we pollute it. "No priest might ascend an altar of stone or any other by steps, lest his nakedness should be discovered, to any below." In the worship of God every thing approaching towards immodesty ought to be detested.—And, it is infinitely wicked and dangerous, to turn Jesus' mediation and grace into licentiousness.

"When Joshua had conquered part of Canaan, he by the direction of God, taking rough stones, and plaistering them all over with plaister, built an altar to the Lord, and offered burnt offerings and peace offerings on it. Upon the plaistered stones he wrote a copy, abridgement, or part of Moses' law, so plainly that every Israelite might read it, and know what the Lord, who had given them the land, required from them.—This altar was built upon Mount Ebal, whence the curses were echoed and confirmed." In his humiliation, Jesus stood in the room of accursed sinners,—made under the law,—made a curse for us, that he might redeem us that were under the law, from the curse, and give us the blessing of Abraham, and the adoption of sons,—that we might receive the inheritance by faith;—that in the place where the curse declared us not God's people, the promise sealed by his blood, might declare us the *children of the living God*. "Perhaps this altar was built of the plaistered stones." It is certain, that Jesus the rock of ages, the headstone of the corner, filling heaven and earth, assumed our earthly nature, that the broken law, in all its commands and curses, might fix upon him. "The blessings and curses, the ten commandments, or some part or abridgment of Moses' law, were plainly written on these plaistered stones." More plainly was the whole law of God written on Jesus' heart and life. He completely fulfilled the ceremonial law, answering to its typical signification. The body

body of it was of Christ. He perfectly obeyed the moral law, magnified, and made it honourable. In his fulfilment, we perceive the commandment extensive, spiritual, holy, just and good. In his wounds, bruises, and death, we perceive how just and awful is the threatening and curse. In his example we discern the duty and method of walking in his steps. In his hand we perceive the law as a delightful rule powerfully enforced by his bleeding love. "If the
 "plastered stones, on which the law was written,
 "did not compass the altar, but were set up near
 "to it," It is certain, there is no safe dealing with the law of God, but in connexion with an altar, a slain Redeemer. Let me have it thus written, not merely in my head, but in my heart, whence no blasts of trouble, or rains of temptation, can raze it. And while I am externally righteous, let never my heart be rotten or hard as an Adamant stone.

"Upon this altar of Ebal, the Israelites offered
 "burnt-offerings and peace-offerings,—upon the last
 "of which, they feasted joyfully before the Lord
 "their God,—thus testifying their consent to, and
 "comfort in, the covenant, which he had made with
 "them.—Having ended their sacrifice and feast, six
 "tribes, descended from Jacob by free women, with
 "the strangers among them, placed upon the verdant Mount Gerizzim southward, and shouted
 "their AMEN to the blessings announced by the
 "priests in the valley below. The other six tribes,
 "four of which had sprung from bondwomen, and
 "a fifth from Reuben, incest had forfeited his birth-right, placed on the scorched and barren Mount
 "Ebal northward, echoed their AMEN to the curses denounced by the priests." How delightfully we feast upon that blessed provision, which is prepared for us by the sacrifice of God's Son! By his fulfilment of it, the broken law is become *a feast of fat things full of marrow and wines on the lees well refined.* How delightfully our souls accept and draw
 comfort

comfort from the new covenant in his blood, ordered in all things and sure. It is *all my salvation and all my desire*. How delightfully the children of promise, who are made free indeed by him, and endowed with his liberating Spirit, stand on the happy mount of fellowship with God, and are blessed with all spiritual blessings in him! How delightfully shall they, placed at his right hand in the air, be solemnly called, as the blessed of his Father, to inherit the kingdom prepared for them from the foundation of the world.—But how dreadful the curses of the children of the bond-woman; and of the defilers of their father's bed! *As many as are of the works of the law are under the curse*, as it is written, Cursed is every one who continueth not in all things written in the book of the law to do them. As many as bring forth briars and thorns of wicked works are *nigh unto cursing*. Jesus shall quickly address them, Depart from me *ye cursed* into everlasting fire prepared for the devil and his angels.—“But why is Moses so silent concerning the blessings announced from Mount Gerizzim, when he is so full in representing the “curses denounced from Mount Ebal?” Did he mean to suggest, that the law maketh nothing perfect, but curses and condemnation; but the bringing in of Jesus, our better hope, doth? In the Mount I hear him bless us, yea, and we shall be blessed.

B O O K S I X T H.

Of Typical Oblations.

SACRIFICES were very early appointed by God. Before their expulsion from Paradise, our newly fallen first parents, by his direction sacrificed animals and clothed themselves with their skins. This at once marked, that they had by sin rendered themselves like the beasts, but should be saved by putting on the sacrificed Lord Jesus as their righteousness. Not by the dictates of reason, but *by faith* in a divine appointment, Abel offered unto God a more excellent sacrifice than Cain. This hinted that Jesus' one offering should be more acceptable to God, than all the Jewish ceremonial oblations. Noah had scarce finally escaped from the flood, when he offered an acceptable group of burnt offerings. No doubt he instructed his posterity in the meaning of this service. Divine revelation alone could persuade men, that God took pleasure in the slaughter and burning of animals; not indeed in itself, but as a symbol of his Son's future obedience and suffering. The heathens handed down the external ceremony from age to age; but through ignorance and error, they lost the signification. They horridly abused the hints which they had received concerning the sacrifice of the seed of the woman, to promote the introduction of human sacrifices.

When

When the most of mankind had waxed vain in their imaginations; Abraham, Melchizedek, Job, and other illuminated patriarchs, offered sacrifices in an intelligent and acceptable manner. God having separated the Israelites to be his peculiar people till the coming of the Messiah, he published to them the law of sacrifices and oblations, exceedingly enlarged. In acknowledgment of his mercies to them in Egypt,—in the wilderness,—and in giving them the plentiful country of Canaan, he required them to honour him, with the best, and a large part of their incomes or substance. In their hearts and practice, Israelites indeed ought to give him the chief entertainment, counting nothing too dear to be surrendered to his honour. Cursed is he that offers the torn, the lame, and the blind; that hath in his flock a male, and offereth unto the Lord a corrupt thing.

The Jewish oblations may be distinguished into SACRIFICES of animals slain and presented to God on an altar; SIMPLE OFFERINGS, part of which was presented and burnt on an altar, but no life destroyed; and SACRED GIFTS, of which no part was presented on the altar, but all given for the support of God's tabernacle or temple, and the ministers thereof. The repetition of these oblations, and the defilement, which often affected the offerers or others employed about them, plainly marked them imperfect and incapable to take away sin, or to purchase favour from God. Their commencing with the first revelation of Christ, the fading of their glory, sometimes very quickly after it had begun,—and the final overthrow of the Jewish temple, and ecclesiastical and civil state after our Saviour's ascension to heaven, and especially the oracles of God, mark them *shadows of good things to come*, while the body, the substance is of Christ.

I. *Of the BURNT-OFFERINGS*,—Lev. i. and ii. 13. vi. 8,—13. and vii. 8. and xxii. 19,—24. Num. xv. 1,—16. and xxviii. xxix.

NEVER till the Israelites covenanted with God at Sinai, Exod. xxiv. do we read of any other. They afterward had the principal dignity, and were appointed to be offered on eight or nine stated times, and in as many different occasional cases. They represented Jesus Christ, as satisfying his Father's justice, and procuring his favour for us,—by means of which he is the mean of our daily fellowship with God, as well as of the substance of all our gospel solemnities.

“The burnt offering consisted of beasts living, “eatable, clean, tame, social, and valuable,—and “of the male kind, where the sex was distinguish- “able.” Jesus Christ is the living God,—the resurrection and the life, who being once dead, is now alive for evermore.---He is bone of our bone, and flesh of our flesh, and fit to be the everlasting food of our soul, and to make us live for ever more, by eating of him.---Such a sacrifice became us, which is *holy, harmless, undefiled, and separate from sinners*, ---the *Holy One of God*; the tame, the willing Mediator, who fled not from Jehovah's presence,---but at his call, cheerfully put his neck under the yoke and learned obedience, by the things which he suffered;---the social Saviour, who chose not to be, or to eat his morsel, *alone*, without the fatherless eating thereof,---but his delights were with the sons of men. He died as a *corn of wheat*, that he might not abide alone. He pleads that those, whom the Father hath given him may be with him where he is, that they may behold his glory.---It behoved our atonement to be not the wealth of an eastern Jew, but the worthy Lord, the chosen of heaven, the
pearl

pearl of great price, in which dwells all the fulness of the Godhead bodily ;—the dignified man of God's right hand, the Son of man, whom he hath made strong for himself.

“ Not only was the stupid ass and its unclean fellows of the bestial kind, the flesh of which was less disagreeable and nourishing, excluded from the sacrifices : but if any of the warranted animals was blind, lame, bruised, broken, maimed, scurvy, scabbed, or had a wen, or any thing superfluous, or defective in its parts, it was unlawful to offer it.” No blemish visible or invisible, marks our Redeemer. He is of infinite knowledge, power and perfection,—*fairer than the sons of men, full of grace and truth.*

“ The burnt-offering of one in ability was to be a bullock, sheep, or goat ;—of a poor man, a turtle dove, or a young pigeon.—The cheapest cost the offerer somewhat.” In the *bullock*, I discern Jesus' patience and strength, his ready submission to the yoke of the broken law, and his unwearied labour of love, in fulfilling it. In the *sheep*, I perceive his meekness, innocence, and usefulness. In the *goat*, I observe him assuming the likeness of our sinful flesh, charged in law with our iniquities, made sin for us, and numbered with transgressors. In the *turtle* or *pigeon*, I behold his delightful comeliness, his harmlessness, and meekness,—his fulness of the Holy Ghost, and his marvellous and peculiar affection toward his people. In them all, I see him, unreluctant, led forth to the slaughter of infinite wrath.

“ The offered animal was to be given willingly, and presented before God, at the door of the tabernacle of the congregation.” Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for us. He spared not his Son, but delivered him up for us all.----Jesus cheerfully engaged his heart to approach unto God. Of his own will, he mingled with the congregation of

the elect, and became surety for them. He willingly went up to Jerusalem, and publicly presented himself to his persecutors. He willingly retired to the garden to suffer the terrors of God, harassment of devils, and apprehension of enemies. He willingly submitted to condemnation, and went up to mount Calvary bearing his cross. He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He willingly offered himself, a sacrifice of a sweet smelling savour, to open for us a new and living way into the holiest of all.

“ The offerer having laid one or both of his hands
 “ on the head of the animal, as it stood fisted before
 “ God, and thereby professed his desert of death,
 “ and transferred his guilt to it,—the bullock, sheep,
 “ or goat was slain, at the north-west corner of the
 “ brazen altar, and its skin taken off. The turtle or
 “ pigeon had his head wrung off, and his feathers
 “ pluckt.” The Lord laid our iniquities on Christ
 by imputation, that the punishment of them might
 overtake him, and his atonement be accepted in our
 stead.—Hence he was wounded for our transgressions
 and bruised for our iniquities. His blood was shed,
 and his soul poured out unto death. On the north-
 west of Jerusalem he was crucified; and to the north-
 west regions of the north-west hath its virtue chiefly
 extended, and is our protection from the fearful
 blasts of his Father’s wrath.—How inexpressibly ex-
 quisite his torments and pain! His soul was amazed
 and very heavy, exceeding sorrowful even unto death,
 and troubled till he knew not what to say.—How
 Jehovah’s wrathful, and the Jews sinful hand wrung
 out his life! When dying, how stripped of his robes
 and made naked to his shame! And, with what
 lingering and exquisite pain, stript of his body, his
 mortal life!

“ The blood of the slain animal, received into a
 “ bason, was part of it, sprinkled around the brazen
 “ altar,

"altar, and the rest poured out at the bottom of it." Might this import, that our Saviour's blood is dignified with all the excellency of his divine person, our glorious altar, and as such is exhibited in the gospel to all the ends of the earth? Look to him, my soul, and be saved; for he is God, and there is none else. Or, was it a figure, that he, as his Father's throne, is fully sprinkled with his own blood; and that therefore fury cannot be in God, as dwelling in him? Justice and judgment executed upon him are the foundation of God's throne.

"Being washed in water the inwards and legs, along with the head and body of the victim, were cut in pieces, salted, orderly placed on the altar, and burnt with holy fire and fewel of wood, for a sweet savour unto the Lord. The bird was so cleft, as the pieces were not separated one from another." The purity of Jesus Christ in his inward disposition and outward behaviour, was absolutely perfect. He did, he knew, no sin, nor was guile found in his mouth;—yet it pleased the Lord to bruise him, and put him to grief. Being by their personal union orderly placed on the altar of his Godhead, his soul and body were made an offering for sin. How extensive his sufferings, reaching to every member of his body and every power of his soul,—every necessary enjoyment, every office and character,—and arising from every airth! But O the wisdom and the power of God! While his soul was for a time cleft from his body, both continued inseparably united to his godhead.—Did the *fewel* figure out the instruments of his death, but chiefly our sins imputed to him? Did the *salt* strowed upon the pieces of flesh represent his fulness of grace, his sincerity and candour, his being salted with fire, and the ever-fresh and sin-killing influence of his death! Did the *holy fire*, with which the sacrifice was burnt, represent the fire of his Father's wrath, due to our sins imputed, the fire of the eternal Spirit, and the fire

fire of his own infinite love, which concurred to influence his sacrifice of himself? "But why is the burning of flesh called a *sweet savour* to the Lord?" Rather wonder, O my soul, that Jesus Christ, consumed to death by my sins, should be to him a *sacrifice of a sweet smelling savour*. How delightful its heavenward towering virtue! how effectual to abolish the noisome stench of our sins, and render our persons and sacrifices accepted in the beloved!

"Having finished the oblation, the priest, arrayed in common apparel, carried the ashes of the bullock, sheep or goat, or the ashes, crop and feathers of the bird, into a clean place without the camp. He had nothing of the poor man's turtle or pigeon for his pains; and nothing of the other animals but the skin." After Jesus had suffered his most painful death, his friends decently buried his dead body, in a clean, a new grave, without the city,—whence rising, he quickly dropt every mark of infirmity, every pertinent of the likeness of sinful flesh. Being inexpressibly poor and miserable, we cannot in the least requite our faithful high priest; but blessed be his name, that instead of skins of animals, he hath his own everlasting righteousness to appear in before God, and to enjoy his glorious reward, and to clothe his naked children. "Skins of sacrifices were the first robes." Let my care be to seek first the kingdom of God and the righteousness thereof, and always to wear these garments of salvation.

"The burnt-offering was the most frequently offered. The other oblations were in part burnt upon it. Every burnt-offering, except that of the bird, every peace-offering, and some sin-offerings were attended with a meat-offering and a drink-offering." The primary intention and influence of Jesus' death, is to satisfy Jehovah's justice, glorify him to the highest, and procure the egress of his favour.

your to us,—and upon this, its sin-expiating, peace-making and soul-nourishing virtue depends. In his oblation of himself, the Lord of hosts hath prepared for all people, a *feast of fat things, full of marrow, of wines on the lees well refined*. Let my soul eat that which is good, and delight herself in fatness.

II. Of SIN-OFFERINGS and TRESPASS-OFFERINGS,
 Lev. iv. v. and vi. 1,—7, 24,—30. and vii. 1,—11.
 xvi. Num. xv. 22,—31. vii. xxviii. xxix.

THE sin-offerings and trespass-offerings of the Israelites for their occasional offences, were so much alike in their ground, and ceremonial pertinents, that I cannot satisfiably state the difference between them. Let me therefore view them in conjunction, in the full assurance of faith, that the body of them both is of Christ. “For the high priest, “or for the whole congregation, the sin-offering “was to be a *bullock*; or more frequently for the “congregation, a *kid*, attended with a bullock for a “burnt-offering. For a ruler, the sin-offering was a “a *male kid*; and for a private person, a *female kid*, “or sometimes a *lamb*;—for a poor man, two *turtle “doves* or two *young pigeons*, the one for a sin-offering, and the other for a burnt-offering;—and for “a very poor man, an *omer of fine flour* without oil “or frankincense. The offering for sacrilege, fraud “and some other sins against negative precepts, was “a *ram*.—But no atonement could be made for any “dishonesty, before the thing unjustly gotten was “restored in its full value, and a fifth more.” Behold how aggravated and heinous the sins of magistrates, and especially of ministers and great bodies of men are before God,—beyond those of private persons! Behold, how odious to God all kinds of dishonesty is!--how inseparably repentance and remission of sins are connected!--and how vain it is to expect

pect forgiveness from God without restitution to men!—Behold, how Jesus' atonement is suited to every sinner, greater or less, poor or rich; but without shedding of blood there is no remission! The God-man must die for the people, that they perish not. Passing the signification of the bullock, male-kid, and birds, because hinted in the preceding article; in the *ram*, I perceive him represented as the choicest one, the leader of his Father's flock. In the *female kid*, I see him the seed of the woman, compassed with infirmities, and crucified through weakness. In the *fine flour without oil or frankincense*, I perceive him the *fruit of the earth excellent and comely*,—but for our noisome transgressions, imputed to him, deprived of comfort, made a man of sorrows, and acquainted with grief.---Let every view of his death, render sin hateful to my soul: and let me never attempt to mingle the oil of my grace or the incense of my prayers, praises, or good works, with his atonement.

“ Having presented his sin or trespass-offering at
 “ the brasen altar, the offender, by laying his hand
 “ on it, confessed his desert of eternal death, and
 “ transferred his guilt. After the animals had been
 “ slain in the same place and manner as the burnt-
 “ offerings, all the fat of the bullock, sheep or goat,
 “ separable from the flesh, or a handful of the meal-
 “ offering, was burnt on the altar. The birds hav-
 “ ing no such fat, the one was made a burnt-offering.
 “ The bullock being offered for priests or the con-
 “ gregation in which they were included, had his
 “ whole flesh, skin, and dung carried without the
 “ camp, and burnt over the ashes of a burnt-offer-
 “ ing.” Behold, how willingly Jesus himself assumed and bore our sins, in his own body! how the Lord laid upon him our iniquity; and how by faith we acquiesce in this deed! Behold him voluntarily slain by his Father's hand,—his fat, his soul, flaming in the fierceness of almighty wrath,—his strength dried like
 a pot-

a potsherd,—his heart melted as the wax! Behold him reckoned with the vilest transgressors, forsaken by God, and with universal torment, and noisome ignominy and reproach, expiring in the *place of a skull*, that he might put away our transgressions from us, as far as east is distant from the west.

“If a turtle or pigeon was offered, part of the blood was sprinkled on the brazen altar, and the rest wrung out at the bottom of it. If a sheep or goat was offered, part of its blood was put on the horns of the altar, and the rest poured out at the bottom. In trespass-offerings it was ordinarily wholly poured out at the bottom. If a bullock was offered, the blood was carried into the sanctuary, and part of it seven times sprinkled towards the vail over against the mercy-seat, part of it put on the horns of the golden altar of incense, and the rest poured out at the bottom of the brazen altar.” Behold the blood of the new covenant, which God hath enjoined unto us! How fully are all the perfections of God satisfied and honoured by it,—and peace procured to him that is afar off and to him that is near! Blessed ground of our access to God, and our safe refuge and rest in him! How manifold and absolutely perfect the sprinkling of it towards him who dwelleth between the cherubims, to his inexpressible delight!—Through it a new and living way of bold entrance into the holiest of all is opened for us. It tips the horns of our golden altar, and is the plea, the foundation of his all-prevalent intercession. And, being sprinkled on our conscience, that deputy of heaven within us, it cleanseth from all sin, and purgeth it from dead works to serve the living God.—But what exposed my Saviour to such suffering? It was my sins. Let me through his Spirit mortify these murderers, these deeds of the body, that I may live. Let me abhor and put them away as loathsome dung. Let his bleeding love, applied to my heart, burn up their fat ones, all leading

and beloved lusts. Let me come boldly to the throne of grace, founding all my hopes, all my requests on his blood,—and go boldly without the camp of a carnal world, bearing his reproach.

“The priest had no share of the bullock-offering, as his own sins were included in the cause of it. He had all the flesh of the sheep or goat, and all that remained unburnt of the meal-offering. This he and his clean sons did eat in the court beside the brazen altar.” The priesthood and congregation of elect men can make Jesus no requital for his service and suffering. But, chiefly aiming at his Father’s glory, he for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of God,—free of the travail of his soul, and is satisfied.—In the court of gospel ordinances, in the court of a pure conscience, and in the court of the temple above, he and his children washed in his blood, feast on his sufferings and glory.—Did “the priests eating of the whole remains of the sin-offering and leaving nothing to the offender,”—suggest, that Jesus should perfectly finish transgression and make an end of sin; and that saints ought never to remember their pardoned iniquities with pleasure.

“As soon as the priest had made atonement for the sin, the ceremonial charge of guilt was remitted to the offender. But no atonement could be made for presumptuous sins, or for sins which incurred death by the magistrate.” Jesus’ divine person renders his sacrifice truly atoning and satisfying to the justice of God.—This sin is condemned in the flesh, and the righteousness of the law fulfilled in his people. By him all that believe are justified from all things from which they could not be justified by the law of Moses. Who can lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died for our offences, and was raised again for our justification,

fication, and is at the right hand of God, making continual intercession for us.—His blood cleanseth from all sin. In it even blasphemers, idolaters, murderers, and adulterers find mercy. But he died for none who are appointed to death in the purpose of God. And, *if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

“Every thing which touched a sin-offering was holy. None of its blood was carried without the court, no not in a spot on the priest’s garment. “The earthen vessel in which the flesh of it was boiled, was broken, and the brasen ones scoured and rinsed in water.” Every thing, which, by God’s institution, or by faith, toucheth our glorious atonement, is rendered *holy*. At our infinite hazard, we profess his name, or apply his blood, without departing from iniquity. At our infinite hazard, we make his death an occasion of, or encouragement to wickedness, or employ our redeemed souls or his blood-sprinkled ordinances, to a sinful purpose. His blood must be sprinkled on our heart, not on our garments. Never is the saving virtue of it extended beyond the court of his church. *Where no vision is, the people perish.*—The earthly and carnal pots of Jewish ordinances were broken to pieces and abolished, to mark their insufficiency for the removing of mens sins. Such as were more spiritual, were refined into a more evangelical form. The ordinances, graces and duties which are only suitable to our earthly state shall be laid aside in our entrance to the heavenly state; but those which are of a more heavenly nature, shall be refined and perfected. My earthly tabernacle shall be dissolved, and my soul washed and rinsed in the blood and by the Spirit of Christ, till I be made without spot or wrinkle or any such thing. When that which is perfect is come, that which is in part shall be done away.

III. Of PEACE-OFFERINGS,—Lev. iii. and vii. 11,
—21, 28, 34. Deut. xviii. 3.

“THE end of these was to make devotion by a
“voluntary vow ;—to render thanks for some
“mercy received ; or to procure some particular fa-
“vour from God.” Behold herein, Jesus Christ
voluntarily devoted to the honour of his Father,—
rendering a recompence for all the mercies of the
Old Testament dispensation,—and declaring the righ-
teousness of God, in the remission of sins that were
past ;—and obtaining for us solid peace, prosperity
and eternal redemption, thro’ the blood of his cross.
“The peace-offering might be either a *male* or a fe-
“*male* of the herd of the flock.” And in our peace-
making surety, the strength of godhead was united
with the infirmities of manhood. He was put to
death in the flesh, but supported and quickned in
the Spirit. In him there is no respect to male or
female, but he is ALL IN ALL, and equally the Sa-
viour of weak and strong.

“The unblemished animal being willingly present-
“ed at the door of the tabernacle, and the guilt of
“the offerer ceremonially transferred upon it, by
“the laying on of his hands, it was as in other cases,
“slain at the north west corner of the brazen altar
“near to the laver of purification, and the blood was
“sprinkled round about the altar. The kidneys and
“fat, after being waved towards the four airts and
“salted, were burnt upon the continual burnt-offer-
“ing.” Let me here also *behold the Lamb of God.*—
Behold God’s *Holy One* cheerfully assuming our na-
ture, and publicly presenting himself before the Lord
to suffer in our stead ! Behold ! how the load of our
sins and curses, and the burden and care of our eter-
nal redemption are laid upon him ? Behold him slain
by the sword of justice, and sprinkling his Father’s
throne

throne and his people's hearts with his meritorious blood, so making peace ! Behold the infinitely precious and substantial Lord Jesus tossed as a captive to and fro, devoted to the service of the all present Creator of all the ends of the earth. Behold him made the food, the prey of Jehovah's almighty and flaming vengeance ? His inward parts were all agonized : his heart melted as the wax amidst his bowels. His soul was amazed and very heavy,—sorrowful even unto death. But, having satisfied his Father's justice, and purchased our happiness, he now lives for ever more.

“ A meat offering of unleavened bread and a drink-offering of wine attended every peace-offering. If it was a thank-offering, ten cakes of leavened bread were also presented along with it,---one of which being heaved up towards heaven, was given to the priest, along with the right shoulder, right breast, cheeks and maw, and that which remained unburnt of the unleavened bread, after they had been waved and heaved,---that he, his wife, children, and bought servants, if ceremonially clean, might feast on them, in any clean place. But no unclean person or stranger, sojourner, hired servant, or daughter married out of the Levitical tribe, unless she had returned a widow to her father's house, was, under pain of excommunication or death, to eat thereof.” O what rich provision Jesus' death hath procured for his spiritual family ! the unleavened bread of his glorious self,---the leavened bread of created enjoyments heaved up into a new covenant station,---and of his all conquering, all infecting influence,---his all supporting power ; the wisdom and love of his heart,---his engaging comeliness ! his yearning bowels of compassion ! Upon these his spouse, his children, his redeemed servants,---returning sinners, dead to the law their first husband, hold fellowship with him, in public and private. But none who continue under the reign of sinful lust, or who
are

are strangers to him, or unestablished in himself or his truths: none who are under the dominion of a self-righteous spirit, or have never been driven to him, under a sense of their destitute condition,—partake of it.—And at our eternal hazard we approach to his table, or presumptuously rely upon him for salvation, while we continue in our sin.

“The rest of the flesh and bread, if not also part
“of the wine was returned to the offerer, that, he,
“and his clean friends or neighbours, might feast on
“it. In order to encourage hospitality and friendship, it was to be wholly eaten on the very day,
“on which it was offered: Or, if it was a voluntary
“vow-offering,——on that day and the next. If
“ought remained beyond the time limited, it was
“burnt.” And in this mountain hath the Lord Jesus made for *all people* a feast of fat things full of marrow, of wines on the lees well refined. Him that cometh unto him he will in no wise cast out. Let us eat that which is good, and our soul delight itself in fatness; eat of his bread, and drink of the wine which he hath mingled.——He rose uncorrupted on the third day, in order to abolish the remains of Jewish ceremonies by the spirit of judgment and the spirit of burning. Unless we readily receive and improve him as the food of our souls, the ordinances which we enjoy shall kindle upon us an unquenchable fire.

The peace-offerings were also *emblematical of our thankful service* to God. Persons of all ranks and sexes ought with boldness, purity and uprightness, to give themselves to the Lord. Sincerely acquiescing in the imputation of our sins to him, we ought cheerfully to sacrifice our very lives in his service.——We must die to the law as our husband, to our lusts as our pleasure, and to the world as our portion. Salted with his Spirit and grace, we must serve the Lord with all our heart and soul, mind and strength. Every corruption must be mortified and burnt up by
his

his love,—every inward power inflamed by, and our whole service founded on his justice-satisfying burnt-offering. Let us please our great High Priest and edify his family, bearing one another's burdens, waxing strong in the faith, walking in wisdom and prudence, and love, and serving him in all holy conversation. Let us declare to the fearers of God, what he hath done for our soul,—but never cast our pearls before swine, or study conformity to a present evil world. Let the powerfully infecting leaven of grace and truth attend all our thankful service. And let us rejoice, that though no leaven of impurity could attend our sin expiating sacrifice, our holy gratitude is acceptable through him, notwithstanding much remaining sinful infection. Let us speedily perform our vows and holy purposes, and crush every dilatory inclination. Whatsoever our hand findeth to do, let us do it with all our might. We know not what a day may bring forth.—O what joy and comfort attend the grateful service of a reconciled God! They have great peace, who love his law; and in keeping his commandments, there is a great reward.

IV. Of MEAT-OFFERINGS,—Lev. ii. and vi. 14, —23. and vii. 9, 10. Num. xv. 1, —16. and xviii. 9, 10. and xxviii. xxix.

“MANY of the meat offerings were mere appendages of burnt offerings, peace offerings, and some trespass offerings. Others were separate offerings by themselves, attended with a drink-offering. To commemorate the Israelites hasty departure from Egypt, before they had time to leaven their bread, no leaven was allowed in them. To commemorate their feeding on *omers* or *tenth deals* of manna in the wilderness, all stin-
“ted

"ted meat-offerings were to consist of *tenth deals*." They certainly figured out Jesus Christ, the true bread, by which every Israelite indeed liveth forever. "The meat-offering consisted of *fine flour*, "or of *full ears of corn*, with oil, frankincense and "salt, but no honey or leaven." Jesus Christ is the principal corn of wheat, the finest of the wheat, meat indeed, choice and pure provision; the chiefest among all the ten thousands of angels and saints. No bran of corruption clave to his nature, no blemish to his sacrifice. Being anointed with the Holy Ghost, that oil of gladness, above his fellows, he is our wisdom, righteousness, sanctification, and redemption. His name is precious, pleasant, and refreshing, *as ointment poured forth*.—Being filled with the Spirit of grace and supplication, he with the incense of strong cries and tears poured out his soul unto God, prayed as in agony,—and ever liveth to make intercession for us. His oblation is infinitely acceptable to God and his saints. And how fresh, covenant-establishing, conscience purifying and sin-killing the influence of it!—No souring leaven of sinful corruption, hypocrisy, or malice were ever found in him. He did no violence, nor was guile found in his mouth. His betrayer with terror, acknowledged him innocent. His judge, who condemned him, repeatedly protested him faultless. Not reasons, but clamorous outcries, procured his crucifixion. By heavenly voices, by dreams, darkness, and earthquakes;—by raising him from the dead, receiving him up to his own right hand, and sending his Spirit to convert the nations to him, Jehovah proclaimed him his righteous servant, the *holy man*, and *just Lord*. He never relished the honied pleasures of sense; but was a man of sorrows and acquainted with grief. He needs nothing to sweeten him to our soul. And no earthly delights relish, when my heart is filled with him, as MY GOD, MY ALL. *He is all my salvation and all my desire.*

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“The ears of corn were dried at the fire, and
“beaten out. The flour was baked on a grid-iron,
“in a frying pan, or an oven. Being presented to
“the priest, part of it was burnt on the altar with
“the holy fire as *bread of God* and a memorial to
“him. The rest was eaten by the priests beside the
“brazen altar.” How inconceivably dreadful were
the sufferings of our Redeemer for us! How bruised
for iniquities! How roasted in the oven of God’s in-
exorable vengeance! How baked in the pan of Al-
mighty wrath! He abode with devouring fire and
dwelt with infinite burnings.—How blessed are the
fruits! Justice is satisfied. Jehovah is feasted with
pleasure;—is put in remembrance to be merciful to
our transgressions. Jesus seeth of the travail of his
soul and is satisfied: His royal priesthood feast with
him on the delicate provision, now in the court of a
pure conscience, and hereafter in the heavenly court.
O to be where he is, to behold his glory! and live
on his love!

This foodful oblation was also *an emblem of the
saints and their holy services*. They are the *pure meat-
offering of righteousness*, to be every where presented
to God. They are the precious fruit of the earth,
measured and marked out by his purpose and word.
They are anointed with the Holy Ghost, salted with
his grace, and incensed with effectual fervent prayer.
They are *unleavened Israelites indeed*, in whom there
is no guile,—who put away the old leaven of sinful
corruption and false doctrine, and keep the feast
with the unleavened bread of sincerity and truth.—
They are not surfeited with the honey of sinful and
carnal pleasures, but are of a *sorrowful spirit, a bro-
ken and contrite heart*.—We are roasted in fiery trials,
while inwardly inflamed with a Saviour’s love. We
love him, because he first loved us. Being brought
to, and presented on him as our altar, we are accep-
ted in him, and are his everlasting delight, the per-
manent

manent memorials of his Father's love, and the blissful comfort of one another.

V. Of DRINK-OFFERINGS,—Exod. xxv. 40. Num. xv. 1,—16.

“**T**HEY consisted of *wine* according to a measure stinted by God, and answerable to the bulk of the burnt-offerings, peace-offerings, and meat-offerings, to which they were alway appended; for a bullock three omers of fine flour and half a hin of wine, for a ram two omers of fine flour, and the third part of a hin, *i. e.* about a Scotch pint; for a lamb one omer of fine flour, and the fourth part of a hin of wine. Part of the wine was poured upon the altar, the priests used the rest along with their share of the meat-offering.” They figured out the love, the blood of our Redeemer, and all the consolation flowing therefrom.—In him the fulness is unmeasurable, but every believer hath his share stated by the word and purpose of God—Our whole joy and consolation proceed from his finishing his work and making peace by the blood of his cross; and it is proportioned to our believing views and improvement thereof.—Plentifully he shed his blood for remission of sins unto many, and manifested his love in dying for his enemies: and plentifully strength, joy and comfort flow from it, to his redeemed nation of priests. “The meat offering for a priest being wholly poured on the altar.” Jesus’ principal end, in shedding his blood, was to glorify God: and if he had needed to offer for himself, he had prepared no food for our soul.

VI. Of the HOLY ANOINTING OIL,—Exod. xxx. 22,—38.

“**A**BOUT sixteen pounds averdupois weight of myrrh and as much of cassia, eight pounds

“pounds of sweet cinnamon, and as much of sweet
“calamus were skilfully compounded together, in
“about three Scotch pints of olive oil, to form the
“sacred ointment. How rich the value, fragrant
“the perfume, cheering, reviving, suppling, sweet-
“ening, healing, and beautifying the influence!”
It marked the infinitely precious Spirit of all grace,
with which Jesus Christ and his saints are anointed
by God. Let his money perish with him, who thinks
this gift of God can be purchased with money. How
fragrant his perfume! By it all our Redeemer’s gar-
ments smell of myrrh, aloes, and cassia, whereby he
is made glad. By it our souls are rendered delight-
ful to God. He fills our hearts with joy and glad-
ness, and quickens us according to his word. He sof-
tens our hard and stony heart, and gives us an heart
of flesh. He sweetens our lot and sweetens his word
to our soul. He heals our rankled wounds, and pu-
trifying sores, strengthens us with strength in the
inner-man, and enableth us to mortify the deeds of
the body, that we may live. He cleanseth from filth,
preserves from corruption, and beautifies our soul.
*Beholding as in a glass, the glory of the Lord, we are
changed into the same image from glory to glory, even as
by the Spirit of the Lord.*

“These precious ingredients were skilfully com-
“pounded; and the original quantity of oil made
“from them was large.” How numerous and diver-
sified, but wisely connected the gifts, graces, and o-
perations of the Holy Ghost! How unmeasurable
his fulness! and how abundantly shed on us through
Jesus Christ! How sufficient for anointing him and
all his members! “None of this ointment was to be
“applied to any, but the priests. Nor was any to
“be made like to it under pain of death or excom-
“munication.” None but saints, who are made
priests to God, partake of the indwelling or saving
influences of the Holy Ghost. The world cannot
receive him, because they are not of God. At their

infinite hazard, carnal men partake of the seals of the new covenant,—or any counterfeit the mission or grace of the Holy Ghost. Let us therefore try the spirits, whether they be of God: for in all generations there is but one true Spirit, one body mystical, and one hope of our calling. “Being anointed with
 “this sacred oil, Aaron and his sons, the tabernacle
 “and its utensils were consecrated to the service of God
 “and entitled to his protection.” By an unmeasurable unction of the Holy Ghost, Jesus Christ was consecrated a priest for evermore. By his miraculous effusion, the apostles and new testament church were initiated to the service of God. And by him all the saints are washed, sanctified, and sealed up to the day of redemption.

VII. *Of the SOUL-RANSOM MONEY*,—Exod. xxx. 11,—16. and xxxviii. 25, 26.

“**E**VERY male Israelite, from twenty years old
 “and upwards, gave half a shekel, about four-
 “teen-pence of our money, for the ransom of his
 “soul, the rich no more, and the poor no less.” It figured out Jesus Christ giving his life a ransom for many. We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. He gave himself to redeem us from all iniquity and wrath. Our outward wealth is unequal; but our souls are equally precious. Our sins much differ in degree of heinousness; but the one price of the *blood of God* must be the ransom for all. Our degrees of grace are unequal; but we all obtain like precious faith, righteousness, and salvation.

“This money was first collected at the first numer-
 “ation of the Israelites in the wilderness,—to be an
 “atonement for their sins, an antidote against the
 “plague, and a memorial of them to God. It was
 “applied to make sockets for the pillars of the taber-
 “nacle, to purchase daily sacrifices and other com-
 “mon

“mon oblations for the nation, and the like.” At God’s antient enrollment of his elect nation, in his eternal decree, he precisely stated their ransom, and put it to his Son’s account : By Jesus’ inestimable ransom of himself, full atonement is made for their sins, and the plagues of divine wrath are prevented. Our deliverance from sin, Satan, the broken law, death and hell are completed. It marks to us, that we had forfeited our life, and to God, that he hath promised to pardon our transgressions, and deliver us from going down to the pit.—Our glorious ransom is wholly applied to the service of his church. It is the foundation of all her ordinances, ministers, and true members ; the daily means of our fellowship with God ; the price by which he hath purchased our persons and services to himself ; and the great motive of our love to his person and living to his honour.

VIII. *Of the FIRST FRUITS*, Exod. xiii. 12,—16. and xxii. 29, 30. Lev. xxii. 27. Num. xviii. 12,—18. and xv. 17,—21.

“**T**O commemorate his destroying of the first-born of the Egyptians, in order to promote their deliverance,—and as an acknowledgment of his kindness in giving them the land of Canaan, the Lord claimed from the Israelites, the *first fruits* of all their increase. An omer of barley at the passover, and two loaves of fine flour at Pentecost, were offered by the whole congregation. Besides, every man gave to the Lord his first-born sons, his firstlings of cattle, and first fruits of corn, wine, and oil, wool, dough, &c. If the firstlings of beasts were proper, they were sacrificed as peace-offerings. The flesh and almost all the rest of the firstlings and first fruits were given by the Lord to the priests. Though first ready, the first fruits were but a small part of, and sanctified the rest of the increase.”

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They were typical of Jesus Christ, who is risen from the dead, and become the *first fruits* of them that slept. He is the only begotten Son and peculiar property of God. He is *first* of all things, even from everlasting, and in all things he hath the preheminance. He at once glorified God to the highest, and is given to be the portion of the spiritual priesthood. To us a child is born, a son is given. Small in the view of, and despised by carnal men, he sanctifies all his people. If the first fruits be holy, so is the lump. If the root be holy, so are the branches. They were emblems of the saints, who are holy to the Lord, the first fruits of his increase, his unalienable property, and given to his Son as the portion of his cup,—begotten again to be a kind of first fruits of his creatures. Though they are but a small part of mankind, they sanctify the whole lump, avert multitudes of calamities, and are a blessing in the midst of the land.

“ Being presented before God at the tabernacle or temple, the first-born of unclean beasts, as well as of men, might be redeemed perhaps at the rate of five shekels a-head. The first-born asses were to be redeemed with a lamb, or to have their neck broken. The ransom was given to the priests for the service of God.” Behold, how the redeemed first-born from among men appear before God as unclean beasts, as a wild ass colt, but are redeemed not with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot!—But if men reject him as their only ransom, their necks must be broken, and they be eternally ruined.—If I am an unclean beast before God, Why am I so proud, so unconcerned! “ The firstlings of oxen, goats, sheep, turtles and pigeons, were, without fail, to be sacrificed, their blood sprinkled round about the altar, and the fat burnt upon it, and the flesh given to the priests.” How delightful! Jesus, the only undefiled firstling of our race,
by

by his sacrifice of himself, hath fully satisfied his Father's justice ; and his flesh is given for entertainment to us, whom he loved and washed from our sins in his blood, and hath made priests unto God.

“ But why were the Israelites forbidden to defer “ the oblation of their first fruits, and nevertheless “ prohibited to present any animal to God, till it “ was eight days old ?” Might it suggest, that notwithstanding a considerable time intervened between the giving of the first promise and our Saviour's incarnation, and between his birth and his death and resurrection, God was not slack concerning his promise, but sent and flew him *in the fulness of time* ?— Or, that our duty is alway to be performed with diligence, but not with rashness ;—that, in the faith, and under the influence of his resurrection upon the 8th day, *i. e.* that after the Jewish Sabbath, we ought to devote ourselves to him ; and that we ought timeously to bring our little children to him ; for of such is the kingdom of God.

IX. Of the TITHES, Deut. iv. 22,--29. Num. xviii. 20,--32.

“ GOD demanded from the Hebrews the tenth “ and best part of their incomes, as a thankful “ commemoration of his miraculously feeding their “ fathers forty years in the wilderness, upon *omers* or “ *tenth deals* of manna. A *first tithe* or *tenth part*, “ was given to the Levites, who gave a *tenth part* of “ it to the priests. A *second tithe* was brought up to “ the solemn feasts in value or kind for the service of “ God's ministers and worship. At least every third “ year, another *tenth part* was given to the priests “ and Levites and poor at their dwellings. These “ tithes, the best of their increase, though collected “ by small portions, made a very large allowance in “ whole. They sanctified the rest of the product, “ and

“and were not redeemable but upon paying a fifth part more than their worth.” Let me observe how decently God will have his ministers and poor maintained.

But were not these several tithes *typical of Jesus Christ*, the first, the best of all things,—the divinely appointed, the outwardly small, but truly invaluable inheritance of the saints, and on which we, poor, fatherless and destitute sinners, live, and keep our solemn feasts. He died for our offences, and on the 3d day rose again for our justification. Nor, such is his value, can any be able to redeem him out of our hand.—Were they not *emblems of the saints*, who are the excellent ones of the earth, a determinate portion and inheritance given to our great minister of the sanctuary? When collected one of a city, and two of a family, they become a great multitude which no man can number, with whom he will for ever keep his solemn feast above,—nor shall any ever be able to pluck them out of his hand.—Or were they also emblems of our new-covenant provision? It is the best of all things, the portion secured us by the divine Lawgiver. It is all full of Jesus Christ. All things work for us an exceeding and eternal weight of glory.—And, do not these several tithes instruct and admonish us, early, gradually, and extensively to give up ourselves and services to God, and the more he bestows upon us, to abound the more in grateful returns of praise?

X. Of THINGS DEVOTED to God by Voluntary Vow, Lev. xxvii.

“**N**ONE might devote tithes, firstlings, first fruits or any thing else, which belonged to the Lord by a previous claim. Persons devoted to the service of the tabernacle were redeemable at a
“pre-

“prescribed rate, or sometimes according to the estimation of the priest. Devoted fields and unclean beasts, except dogs, were redeemable at a 5th part more, than their valuation. No bullocks, sheep, kine, goats, turtles or pigeons, if unblemished, were redeemable, but to be sacrificed. If blemished, they were to be sold, and their price given to the priests. No animal devoted under the form of a curse was redeemable, but to be killed.” Should I here think of God’s voluntary and unalterable devoting of his only begotten Son to the service of his church ;—of his devoting him a truly clean and proper sacrifice, to bear the curse and suffer the most fearful destruction, that the blessing of Abraham might come upon us Gentiles.—Rather, let me think of the saints, whom God their proprietor, hath cheerfully and unalterably devoted to his Son,—and who, in their own view, are dogs of the same wicked nature with the reprobate world,—and unclean beasts, but redeemed to God by Jesus’ blood,—and who deliberately and unalienably devote themselves to him in the day of his power. One shall say, I am the Lord’s.—Let all my vows be deliberate, and let me never covet back that which I have given to the Lord. Now, let me devote myself to him in the most awful manner. *If I love not the Lord Jesus Christ, let me be Anathema Maranatha.* Let no vile lust, no vain world, no deceiving devil, recover me from thy service. Of fields or beasts, I have none to offer. But of thine own such as I am, the chief of sinners, I solemnly surrender to thine honour, henceforth and for ever. Let my whole spirit, soul and body, be sanctified and made *most holy* to thyself. Let all my lusts be appointed to unavoidable destruction,—thy curse unto them. Be gone, ye ministers of darkness, ye rivals of my Christ.—Hence o eternal distance flee. He is my Lord, and him only will I serve.

XI. Of HEAVE and WAVE-OFFERINGS.

“ **T**HESE included parts of *more holy* offerings, such as the right shoulder and breast, the fat, kidneys, and cawl of the priest’s ram of consecration, with the loaf, the cake of oiled bread, and wafer of unleavened bread, which attended it, Exod. xxix. 22,--26. Lev. viii. 25,--29. the right shoulder and breast, and perhaps the fat of all peace-offerings, with the leavened loaf of the thank-offerings, Lev. vii. 30. and x. 15. the lepers lamb of his trespass-offering and its attendant log of oil, Lev. xiv. 12, 24.—Or the *less sacred offerings*, as the jealousy offering, Num. v. 25. the sheaf of ripe corn, or omer of ripe ears at Pasch, Lev. xxiii. 15. the two loaves of first flour at Pentecost, with their attendant peace-offering, Lev. xxiii. 19, 20. the first of the dough, Num. xv. 19, 21. the tithes, Num. xviii. 24,--30. the Lord’s tribute of the spoil of Midian, Num. xxxi. 29. 41. Which were heaved up towards heaven and waved toward the four winds, in acknowledgment of the highness, sovereignty, omnipresence and bounty of God to whom they were devoted.” In at least some of them, might it signify Christ’s glorifying his Father to the highest, his ascension to his right-hand, his serving him in every point, and being the mean of forgiveness, peace, and perfect happiness to all the ends of the earth.

XII. Of COMPLEX OFFERINGS.

IN these, two or more of the simple offerings already mentioned, were joined together. For the consecration of the Levites ; --for a defiled Nazarite ; --for a woman defiled by childbirth ; --for a person

son cured of a running issue ;--and for a congregational sin of ignorance, a *burnt-offering* and a *sin-offering*, Num. viii. 12. and vi. 11. Lev. v. 7. and xii. 6, 8. and xv. 14, 30. Num. xv. 24. For the consecration of priests, a *sin-offering*, *burnt-offering*, and *ram of consecration*, used much in the manner of the *peace-offering*, Exod. xxix. For a Nazarite who had fulfilled his vow, a *sin-offering*, *burnt-offering* and *peace-offering*, Num. vi. 14. For the purification of a leper, a *bird-offering*, *burnt-offering*, *sin-offering* and *trespass-offering*, Lev. xiv. 6, 12, 19, 20. For the dedication of the Mosaic altar and tabernacle, *burnt-offerings*, *sin-offerings*, and *peace-offerings*, twelve days repeated, Num. vii. For the dedication of Solomon's temple, *burnt-offerings* and *peace-offerings*, 1 Kings viii. 64. 2 Chron. vii. 7. For the dedication of Zerubbabel's temple, *burnt-offerings*, *sin-offerings* and *peace-offerings*, Ezra vi. 17. For the morning and evening of the Sabbath, a *double burnt-offering*, Num. xxvii. 9, 10. For the new moons, for the feast of trumpets and pentecost, the fast of expiation, and for every day of the feast of unleavened bread and of tabernacles, a *burnt-offering* and a *sin-offering*. For Pentecost, also a *peace-offering*, Num. xxviii. 17, —31. and xxix.

Passing their particular signification as already or to be hereafter explained, "Why were the peace-offerings and especially the burnt-offerings so diversified in their matter or quantity, when the sin-offering was never varied, but according to the quality of the offender or his offence?" Did it mark, that however different the saints be in degrees of grace, sensible comfort, or even eternal glory, their pardon of sin, and acceptance of person with God, are equally perfect? Did "the frequent use of the burnt-offering and sin-offering," mark, our constant duty to act faith on Jesus' justice-satisfying and sin-expiating sacrifice of himself, in every case,--in approaches to sacred work,--in making or fulfilling

solemn vows,—in laying aside superfluity of naughtiness,—in keeping our sacred feasts,—or in ravishing frames? “Why this compunction of offerings, especially of burnt-offerings and sin-offerings?” Did it figure out the unnumbered excellencies of our Mediator, and the inseparable connexion of its justice-satisfying and sin-expiating and destroying influence? “Why, chiefly in more public cases, was the sin-offering to be a *kid of the goats*?” Did it mark, that the eyes of all the churches and saints ought to be upon that unparalleled ONE who assumed the likeness of sinful flesh, was made sin for us, and numbered with transgressors?

XIII. Of ABRAHAM'S COMPLEX OFFERING, Gen. xv. 9,—21.

“SCARCE had Abram returned from routing the eastern kings, when God appeared to him anew, and promised him a numerous seed to inherit the land of Canaan. By God's direction he took an heifer, a she-goat, and a ram, each of three years old, with a turtle and a young pigeon. He divided the three first, and laid the pieces opposite one to another. The birds he divided not, but laid the one over against the other. He frayed away the ravenous fowls, which attempted to alight on the carcases. When the sun was setting, great horror of darkness fell upon him. A smoking furnace appeared. A flaming torch passed between the pieces of flesh, and probably consumed them. Hereupon God ratified his covenant-promise of Canaan to him and his seed.” Perhaps this was no proper sacrifice; but it was significant. It portended, that Abram's promised seed should in after ages offer such animals to God in their established worship. It presaged, that themselves should be like these harmless and defenceless animals amidst their

their oppressors ; and that horrible darkness and misery should repeatedly overtake them, but at last their salvation should go forth as a lamp which burneth. And, why should not I also think of the woman's seed, who, after more than thirty years of life and three of public ministration had his manhood divided asunder, but neither soul nor body separated from his person. Ravenous and bloody devils and men attacked him, but found no corruption in him ; and in his resurrection and ascension were effectually frayed away. How horrible that darkness, which fell upon him, while, at the time of the evening sacrifice, he died on the cross ! The smoking furnace of his Father's wrath preyed upon and melted his heart. But the covenant of everlasting salvation was ratified in his blood.

XIV. *Of ABRAHAM'S offering of the RAM,—Gen. xxii. 13, 14.*

HE had scarce heard the voice of Jehovah forbidding him to slay his only son Isaac, "whom he had bound, and laid upon the altar, when his eye perceived a ram provided by God and caught in a thicket. Him he offered a sacrifice instead of his lately endangered Isaac. This marked the place of the future temple, and gave rise to the important proverb, *In the mount shall the Lord provide or be seen.*" This ram was a lively figure of Jesus Christ the strong and noble one, the leader of the flock, prepared by God to die in our stead. Before the foundation of the world, he was foreordained to bear our griefs and carry our sorrows. In due time he marvellously sprang from a virgin, and died for the ungodly. He was caught in his Father's purpose, covenant, and command, and in his own stupenduous love to mankind. Divine justice finding him our surety, vested with our nature,

nature, and with our transgressions wreathed about his neck exacted full satisfaction. Thorn-like sons of Belial beset him round about; they platted a crown of thorns and put it on his head. Unnumbered commands and curses of the broken law took fast hold of him. In the place of sinners condemned to everlasting destruction,—in the place of endangered children of promise, he laid down his life, that by the blood of his covenant he might bring forth his prisoners out of the pit wherein there is no water. In seizing him, the thundering law and avenging justice of God, let them go their way. His dying interposal consecrated the foundation of his Father's spiritual temple. It firmly assureth us, that the Lord will judge his people, and repent himself concerning his servants, when he seeth that their power is gone, and there is none shut up or left; and that in every mount of gospel ordinances, every mount of difficulty, *the Lord shall be seen and provide.*

XV. Of MOSES' OFFERING for the ratification of God's covenant with the Israelites at Sinai,—Exod. xxiv.

“**H**AVING conversed with God a few days in the midst of the fire, Moses descended from Sinai, and built an altar to God, erected twelve pillars as figures of the twelve Hebrew tribes. Having, by the ministry of young men chosen for the purpose, offered burnt-offerings and peace-offerings on the altar, he sprinkled part of their blood on it, and the rest on the book of the covenant and the representatives of the people.” Let Jesus be the altar, and his twelve apostles the twelve pillars erected to witness his solemn transaction. Not at the foot of Sinai, but under the weight of its broken

broken law, he offered himself a sacrifice to God and made peace by the blood of his cross. Hereby he satisfied his Father's justice, sprinkled his throne, that he might be just and the justifier of him, that believeth in Jesus: He sprinkled the book of the covenant, the inspired oracles of God, and made them a *new testament* in his blood. He sprinkleth all his people, and purgeth their conscience from dead works to serve the living God. By the sprinkling of his blood, their guilt is removed, and from all their filthiness and idols doth he cleanse them.

BOOK SEVENTH.

Of Sacred Seasons or Festivals, daily, weekly, monthly, annual, &c.

Of the HOURS OF DAILY SACRIFICE.—Exod. xxix. 38,—45. Lev. vi. 9. 12. Num. xxviii. 1,—8. xxix.

“**I**N the morning and evening burnt-offerings, burning of incense, and public worship, which attended them, the Israelites had, every day, two sacred festivals, which marked their constant dependence upon, and fellowship with God.” Every day saints ought to feast on their Redeemer's flesh and blood. He that hath a good conscience, thro' faith in his blood, hath a continual feast. Every day,
let

let us keep the feast, for even Christ our provision is sacrificed for us. "The daily sacrifices consisted
"of unblemished lambs of the first year, which,
"like the other general oblations, were purchased
"with the public money, and offered in name of the
"whole Hebrew nation, the guilt of which was transferred by their representatives laying on of hands." Jesus Christ is the unblemished, the innocent, the meek, the Holy Lamb of God, infinitely fit for a sacrifice to his Father, and for nourishment to starving, and for robes of righteousness to naked men. Possessed of infinite freshness and vigour, he grew up as a tender plant, was compassed with infirmity and trouble, and made like to his brethren in all things, sin excepted. With public money,—with the goodly price of a common slave, the priests and rulers of Israel purchased him from the hand of the traitor. The Lord laid on him our iniquities. By his Father's commandment and with their after consent, he bore the sins of all the Israel of God: and by his obedience shall they be made righteous.

"The one of these lambs, for the daily burnt-offered in the morning about nine o'clock, the other
"in the evening about three, afternoon. The repetition marked, that neither could finish transgression, nor make an end of sin." Tho' Jesus needed not to suffer often since the foundation of the world, but was offered once for all to bear the sins of many,—yet in divine purposes, in precious promises, in instituted figures, and in the extensive virtue of his death, he was set up from everlasting, and the Lamb slain from the foundation of the world,—and in these last days, in the evening of the ceremonial period, and the end of the world, he was manifested to put away sin by the sacrifice of himself. In the morning of his life, Herod intentionally murdered him. In the evening of it, the Gentiles and people of Israel condemned and crucified him. In the morning, about the third hour of sun-shine, he

was

was perhaps nailed to the cross; at the ninth or time of the evening sacrifice he cried with a loud voice and gave up the ghost. We alway need his law magnifying righteousness. Let us and our families every morning and evening, in our solemn worship, private and secret, apply it, for removing our sins of the night and day, and in his name offer our sacrifices of prayer and praise, and present ourselves living sacrifices to God. Let us never forget to do good and communicate, for with such sacrifices, God is well pleased.

“An omer of fine flour mingled with frankincense and beaten oil for a meat offering, and the fourth part of an hin of strong wine for a drink offering attended the daily sacrifices.” Christ crucified is the delightful provision, which rejoiceth the heart of God and of man. His graces and excellencies were once exercised with many diversified trials and sufferings. “Notwithstanding other oblations, the daily sacrifices were never to be omitted, but first offered, and the others to be burnt on them.” Nothing could supersede the necessity of Jesus justice-satisfying and law-magnifying righteousness. In consequence of this virtue, it expiates our sin, procures our peace, and nourisheth our soul. Never must our solemn devotions supersede what is ordinary, but be added to it. “While the daily sacrifice was offered, the people prayed in the court, and the priests burnt incense in the sanctuary.” Jesus’ obedience and suffering are the foundation of all his intercession in heaven, and of all our spiritual worship on earth. “Along with this morning and evening sacrifice of every day there appears to have been offered a meat-offering of cakes for the high priest which was wholly burnt, Lev. vi. 20,—23. Heb. vii. 27.” And tho’ Jesus our great High Priest needed not daily to offer for his own sins, yet how delightfully the perfection of his person, office and

work in the highest glorify God ! And how reasonable that ministers and Christians should serve him gratefully without any desire or expectation of a legal or carnal reward !

II. *Of the WEEKLY SABBATH*,—Exod. xxxi. 12. —17. and xxxv. 23. Num. xxviii. 9, 10. and xv. 32,—35.

“ **I**T had a ceremonial signification appended to its principal and moral design, and hence is expressly called a SIGN between the Lord and the children of Israel. It was to be sanctified by a total cessation from labour, whether servile or not. No fire was to be kindled on it, for working the materials of the tabernacle, or dressing the manna. The daily sacrifices were doubled. The whole day was allotted to the worship of God. The presumptuous public transgressor of it was punished with death.” It figured out our spiritual rest in Jesus Christ, and our new covenant-state. Entering into it, we cease from our own works, deny ungodliness, and worldly lusts, cease going about to establish our own righteousness, and have no confidence in the flesh. Under the influence of his bleeding love, our fiery lusts are quenched, and we wax fervent in spirit, diligent in business, always abounding in the work of the Lord,—surrendering our whole man to him, mortifying every lust, and not counting our lives dear to us, that we may finish our course with joy.

It was typical of the gospel-rest of the New Testament church, the limit of which round about is most holy. In it we rest from Jewish ceremonies and heathen rites. If we cleave to these, Christ shall profit us nothing. In it we must count all things but loss and dung to win Christ, and be found in him, not having our own righteousness. If, with legal Jews,

we

we seek righteousness by the works of the law, and stumble at the chief corner-stone, we shall be led forth with the workers of iniquity. No fiery contention or mischievous lusts ought to be indulged in our dwellings. Here we enjoy the Sabbath, which at once represents Jesus Christ, the Creator and the Redeemer;—enjoy the redoubled views and virtue of his meritorious atonement. We worship God in spirit and in truth, without carnal shadows. But meditate terror, you Antichristians, you formalists, who pollute his sacred rest, with your superstitious ceremonies, your attachment to self-righteous and sinful courses. He shall destroy you with the breath of his mouth and the brightness of his coming.

It was also typical of the heavenly rest, into which nothing enters that defileth or disturbeth, and in which there is no fiery contention or angry dispute. Here perfectly sanctified we shall rest from our carnal labours, our wrestling duties, and gospel ordinances, and our works shall follow us. Here the slain Lamb, now in the midst of the throne, shall for ever dazzle our eyes with his brightness, and ravish our hearts with his love. Here, seeing him as he is, and resting neither day nor night, we shall worship him in the beauties of holiness, and cry, *holy, holy, holy, is the Lord God of hosts.*

This antient type also admonisheth us how to observe the Christian Sabbath, making our rest from carnal things complete, forbearing our own ways, and not finding our own pleasures, to call it a delight, the holy of the Lord honourable, and to honour him,—doubling thereon our devotions and believing views of our crucified and exalted Redeemer.—And, if he was four times publicly exhibited in the ceremonial sacrifices of the Sabbath, let preachers either make him the source, the subject, the scope of their whole ministrations, or for ever abandon the Christian name.

III. *Of the feast of NEW MOONS*,—Num. x. 10. and xxviii. 11,—15. Amos viii. 5. 2 Kings iv. 24. Psal. lxxxi. 1, 2.

“ **T**HIS festival was observed for giving thanks to God, who gave the moon to rule by night, for his wise and gracious government of the world, for expiating the sins and acknowledging the mercies of the finished month.” Besides our daily life of faith on our crucified Redeemer, we ought frequently to exercise ourselves in solemn commemoration of our sinfulness, application of his blood for purging it away, and thanksgiving to the Lord of seasons, who daily loadeth us with his benefits. But was not this feast chiefly intended to prefigure the renovation of all things by Jesus Christ, in whom the moon of our nature, after it had waned into darkness by sin, being united to his sun-like Godhead, shone forth with amazing brightness, as a light in a dark place? And, having waxed old, the moon of the Jewish oeconomy was abolished by his death, that the gospel-church might shine forth *fair as the moon walking in brightness*, till the eternal day break, and the shadows flee away. And how quickly shall our fading moon-like world be succeeded by the new moon of everlasting brightness which shall no more withdraw her shining? Corruption shall put on incorruption, mortal put on immortality, darkness be dispelled by everlasting light, and death be swallowed up in victory.

“ On this festival of the new moon, two bullocks, one ram, and seven lambs of the first year, were offered for a burnt-offering, one kid of the goats for a sin offering. The silver trumpets were blown over the burnt offering. No *servile work* of plowing, sowing, reaping, or the like, was allowed on

“ it :

“it: but the people assembled, in their respective
“places, for instruction in the law of their God”
O the infinite excellency, fulness, and virtue of Je-
sus Christ, our justice-satisfying and sin-expiating sa-
crifice! and O how he steps forth in the strength of
the *bullock*, the dignity of the *ram*, the meekness of
the *lamb*, and the likeness of sinful flesh. Hark,
how the celestial trumpet blows over him! *Behold*
we bring you glad tidings of great joy which shall be to
all people; for unto you is born this day in the city of
David a Saviour who is Christ the Lord.—Glory to God
in the highest, peace on earth, and good will towards
men.—He came to give rest to the weary and heavy
laden and instruct multitudes in the word of God.
His inestimable atonement, his all efficacious offer-
ing of himself in the likeness of sinful flesh is the
foundation of the gospel-church.—In her ordinan-
ces, it is held forth as the only law magnifying righ-
teousness, and the especial ground of our abundant
joy and thanksgiving. And confessing our sins, ap-
plication of his cleansing blood, and a cheerful self-
surrender to his service, must attend all our rejoicing
on earth.—Loudly the gospel trumpet published his
death, *Go ye into all the world, and preach the gospel*
to every creature. Have they not heard? Yes veri-
ly; the preacher’s sound went into all the earth, and
their words to the ends of the world. How glorious
our rest from the slavery of sin, Satan, and the world,
and of the broken covenant, and ceremonial institu-
tions! and our going up to the mountain of the
Lord, that he may teach us of his ways, and we may
walk in his paths; and that, with open face, we
may behold the glory of the Lord, and be changed
into the same image, from glory to glory.

In our entrance on our never ending month above,
how we shall feel the virtue of Jesus’ death: our sins
shall be fully blotted out, and their remission be pub-
licly declared, when he shall appear without sin un-
to salvation. With ravishing pleasure, we shall hear
him

him sound his last trumpet, *Let all my saints be gathered unto me,—those that have made a covenant with me by sacrifice.* We shall awake and sing, who dwell in the dust,—adieu our sickness and sorrow, and enter into the joy of our Lord. We shall for ever assemble in our heavenly synagogue, not to be taught by prophets or apostles, but to see God as he is, and know him even as we are known.

IV. *Of the PASSOVER*,—Exod. xii. Lev. xxiii. 5. Josh. v. 10. Deut. xvi. 1,—7. Num. xxviii. 16. and ix. 9,—14. 2 Chron. xxx. 1,—20. and xxxv. 1,—18.

TO commemorate the deliverance of the Israelites from Egypt; to seal the new covenant with the true believers among them; to prefigure our redemption by Christ, *our passover sacrificed for us*, and to represent our spiritual fellowship with God through him, this festival was yearly observed at the time which we therefrom call PASCH. “A lamb or kid of the goats was the matter of this feast.” Delightful figure of Jesus Christ, the lovely Lamb of God, who did injury to none, but received it from many.—Of Jesus, who, at once, is our clothing, and our food;—of Jesus, who, in allusion to *the kid* appeared in the likeness of sinful flesh, had our unfavoury transgressions imputed to him, was made sin for us, and, as if a sinner, was smitten of God, tempted by Satan, reproached, condemned, and crucified by men. “It was a male of a year old, in the very bloom of life, and without any blemish.” Jesus Christ is the only begotten Son of the Highest, the marvellous Son of the Virgin, the Man of God’s right-hand, who is his fellow. How excellent is his name in all the earth! In the flower and vigour of his mortal life, he was cut off, not for himself, but to be the sweet, the tender
and

and fattening nourishment of our soul. And how unblemished!—in his birth God's HOLY CHILD;—in his life, *holy, harmless and undefiled*.

“This lamb or kid was taken from the flock.” Jesus Christ was taken from among men,—raised up from among his brethren, of whose nature he partook. In the purpose of God he was predestinated from among them to be a ransom for many. In his miraculous birth, he was distinguished from other men. In his conversation, he was separate from sinners. “To give the Israelites an opportunity, and “to excite them to consider the nature and design “of the feast, this lamb or kid was taken on the “tenth day of the month Abib, but not sacrificed “or slain till the fourteenth.” Before the foundation of the world, Jesus was taken in new-covenant agreement. At the fall he was taken in promise and type, but not till after four divine days, or four thousand years was he incarnate, or slain. In his conception and birth, he was apprehended in our nature; but not till more than thirty years after, he was cut off for the sins of the people. About his thirtieth year he was separated to his public ministry, and about four prophetic days or years after, he was crucified at Jerusalem. He went up thither bound in the Spirit four natural days before his decease,—straitened till his bloody baptism was accomplished.

“It was slain on the fourteenth day of the month “Abib, at the full moon, between the two even- “ings. In the fulness of time God sent forth his only begotten Son, made under the condemning and killing law. In the evening of the Jewish dispensation, while the moon-like ceremonies began to vanish away,—in the last days of the world, he put away sin by the sacrifice of himself. “After their “settlement in Canaan, it was to be slain at Jerusa- “lem, or the place which the Lord choosed for his “symbolical residence,—by all the Israelitish nation.” At Jerusalem, and at the feast of the passover, Jesus was

sacrificed for us, on the altar of his divine person,—slain by the concurrent suffrage of the Gentiles and people of Israel,—and sacrificed in name of all the chosen children of God. Bearing the sins of many, he was publicly stricken, smitten of God and afflicted. “The first passover was killed before the Israelites were delivered from Egypt, the law of Moses published, or Aaron’s priesthood instituted.” Not by Moses’ law or Aaron’s service, but by Jesus’ infinitely precious obedience and death, is our eternal redemption from the broken law, from sin, Satan, and an evil world obtained for us. There is no salvation in any other.

“The lamb or kid being slain, its blood was not spilt upon the ground, but received into a bason, that it might be sprinkled with a small bunch of hyssop,—not on the threshold to be trampled upon, or behind the door to be concealed, but on the side posts and upper lintels of the houses of the Israelites, that the angel who went about destroying the first-born of the Egyptians, might look on it, and not touch them.” Jesus’ blood was not shed in vain. It was received into God’s acceptance and into his oracles and ordinances, that, not with hyssop, but with an humble, fragrant and purifying faith, it may be sprinkled on our conscience to protect us from the destructive wrath of an angry God. At our infinite hazard, we trample it under our feet, and account it an unholy thing; or be ashamed of it in an adulterous and wicked generation. God forbid, that I should glory save in the cross of Christ, by which the world is crucified unto me, and I unto the world; but let it be sprinkled above me, and on every side,—on all that I am or have; then I shall laugh at destruction. When men are cast down by the pestilence, which walketh in darkness, or the destruction which wasteth at noon-day, I shall say, *There is lifting up*. When thousands shall fall at my side, and ten thousands at my right-hand, it shall not

not come near me, who have made the bleeding Lord my refuge, even the Most High my habitation. Nor murderous Pharaoh, nor apostate Beelzebub exceeds me in guilt. But see, Lord, to whom vengeance belongeth, my bleeding shield; look upon the once marred face of thine anointed. Where can thy fury light upon a soul all tinged with Jesus' blood? "The paschal blood had been shed in vain, if it had not been sprinkled. In vain the Israelites had expected safety, if their doors had not been marked with it, or if any of them had ventured abroad in the hour of danger." If Jesus' blood be not applied to our conscience, he is dead in vain with respect to us; our judgment lingereth not, our damnation slumbereth not. Behold, ye despisers of the blood of the covenant; wonder and perish!--If I am marked with it, no guilt can hurt me; no inward corruptions or infernal legions can dislodge me from my dwelling. I am kept, as in a garrison, by the mighty power of God, through faith, unto salvation.

"The blood having been disposed of, the flesh of the lamb, not raw or boiled, but roasted on a spit, was to be eaten: but not a bone was to be broken, in the slaying, roasting, or eating of it." It is not Jesus Christ merely as incarnate, or as mingled with the moisture of my penitential tears or self righteousness, that can be savoury food for my soul. Nor must I receive him in a cold and lukewarm manner, but with affections ardent and burning.—Hanging on a tormenting cross, he was roasted in the fire of his Father's just vengeance, his heart melted as wax amidst his bowels, his strength dried like a potsherd, and his tongue clave to the roof of his mouth. Amidst all, his Father kept all his bones, that not one of them was broken. When the soldiers came to break his legs, they did it not, because he was dead already. In receiving him we must never injure him by carnal aims or by curious enquiries into the purposes of God.

“The flesh was to be eaten by the whole congregation of Israel in houses marked with its blood, but no stranger or uncircumcised person was to eat thereof, under pain of excommunication or death.” In his own church, and under the protection of his own blood, Jesus Christ ought to be received by every Christian professor. At their infinite peril, unregenerate strangers to him and his covenant presume to share the symbols of his body and blood. “It was to be wholly eaten that very night it was slain. If ought remained till next morning it was burnt with fire.” The ceremonial system of ordinances was completely fulfilled in Jesus death. That which afterward remained, was, in the morning of the gospel-period, burnt up by the Holy Ghost, and with fiery destruction on Judah. Jesus Christ is to be wholly and speedily received in all his offices of prophet, priest and king, as made of God unto us wisdom, righteousness, sanctification and redemption. To-day, if we will hear his voice, let us not harden our heart. Now is the accepted time. Now is the day of salvation. Whatsoever our hand findeth to do, let us do it with all our might. Let us never boast of to-morrow, for we know not what a day may bring forth. A moment’s delay may incur the vengeance of eternal fire. Contempt of him, for ever enrageth the flames of Tophet on the guilty. “If one family was too little to eat it wholly, one or two more were added,—every man, according to his eating, accounting for the price of the lamb. In companies not below ten and not above twenty, it was eaten by every Israelite.” Jesus Christ is believingly received by all that were ordained to eternal life. In the communion of saints we partake of his fulness. It was a light thing in the eyes of the Lord to give—to raise up the tribes of Jacob; he hath also given him to be a light to the Gentiles, and his salvation to all the ends of the earth. In him there is enough and to spare for both. And according to the

the offers we enjoy and our entertainment of him, we must give our account unto God.

“It was to be eaten with unleavened bread, and bitter herbs dipped in sawce,—and with pious conference concerning the meaning of the service.” Not with the old leaven of malice, hypocrisy and error, but with the unleavened bread of sincerity and truth,—with brokenness of heart, and bitter grief for sin, we must look upon and receive him whom we have pierced, in his bitter agonies and sufferings. And to fill up what is behind of his sufferings, we must deny ourselves, take up our cross, and follow him. With holy meditation and serious communing with our own heart; with an affecting remembrance of his death, and painful endeavours to instruct those who are younger and weaker in the mystery of Christ. Let us feed upon him by faith. “The Hebrews and circumcised strangers were to eat, at least, the first passover, in haste, with their loins girded, their shoes on their feet, and their staff in their hand.” Early, and in haste, with hearts girt about with sincerity and truth,—with affections captivated with the gospel of peace, with dependence on the promises of God, and with universal readiness to push through all opposition to the heavenly Canaan, Jews and Gentiles must receive the Lord Jesus. Here we have no continuing city. “In later times, if not alway, the passover supper was finished with a refreshful cup of wine and a sacred hymn.” How full and refreshing consolation, and what rapturous and lasting songs of joy, attend our embracement of Christ!

“If a man was polluted by a dead body or otherwise, that he could not be cleansed in due time, or if he was afar off on a journey, that he could not observe the passover on the 14th day of the first month, he was to keep it on the 14th day of the second month. Every wilful neglecter of the observance incurred excommunication or death.”

While the antient passover was kept, we sinners of the Gentiles were unclean by reason of death,—were afar off, without God, and without hope in the world. But us hath he quickened, who were dead in trespasses and sins : Us, who were sometimes afar off, hath he brought nigh by the blood of his Son. Our filth being removed, let us keep the feast, for even Christ our second, our great, our best passover is sacrificed for us. If we have lost former opportunities of receiving the great salvation, let us immediately embrace it. If he who despised Moses' law died without mercy, of how much sorer punishment shall we be thought worthy, if we sin wilfully after we have received the knowledge of the truth, and tread under foot the Son of God, and count his blood of the covenant an unholy thing ? We shall be excluded from the congregation of the righteous and cast into a lake which burneth with fire and brimstone, which is the *second death*.

“ Many were the remarkable events which attended the first observance of the passover. Judgment was executed upon all the gods of Egypt. Death preyed upon all the first-born. Pharaoh, whose obstinate pride had hardened him under all former plagues, was forced to allow Israel to go from their slavery. The antient promises were exactly fulfilled. His chosen people were redeemed into liberty. A new, a sacred commonwealth was erected. A new beginning was given to the year, the *seventh month* becoming the *first*.” Much more important were the events which attended the sacrificing of Christ our passover for us. Sin, Satan and the world, these common idols were judged and overcome. The abolishment of idols and unclean spirits from the earth and from mens hearts were secured. Innumerable transgressions and corruptions, these *first-born* of hell, were effectually finished and slain. Millions of the old man were crucified with Christ. Principalities and powers, who had been

no more than startled by former miracles, were triumphed over on the cross. Death, and he who had the power of it, were destroyed, that they might be redeemed, who through fear of death were all their life time subject to bondage.—What promises were fulfilled and ratified and rendered the *new testament* in his blood ! What great deliverance from the fiery law, from sin, Satan, the world, death and hell, were wrought for the elect nation ! The prey was taken from the mighty ; the lawful captives were delivered into the glorious liberty of the children of God. Eternal redemption was obtained for us. His death *made all things new*,—opened a *new and living way* to God, ratified the new covenant, founded a *new Jerusalem*, made of Jews and Gentiles *one new church*, so making peace, introduced a *new gospel-period*. And to commemorate his resting from his works, as God did from his, the *seventh-day Sabbath* was exchanged for the *first*.—What marvellous effects attended the sprinkling of his blood on my heart ! In every corner, thousands and ten thousands of crimes were cut off. They cried, *We be all dead men*. All my idols tumbled headlong from their thrones. I cast them forth as a menstruous cloth, crying, *What have I any more to do with idols ?*—Whom have I in heaven but thee, O Jehovah, and there is none upon earth that I desire besides thee ? My cursed monarchs of unbelief, of self, of enmity against a Saviour, whom no former plagues or deliverances, could subdue, utterly fainted. The Lord redeemed me from the hand of the terrible. Going through for my salvation, he made his bow of gospel influence quite naked and threshed my heathen lusts in his anger.—All my old things passed away, and all things became new. A *new state*, a *new man*, a *new heart*, a *new spirit*, *newness* of life, and *newness* of hope, even Christ in me the hope of glory.

V. *Of the feast of UNLEAVENED BREAD*, Exod. xii. 17,—20. and xiii. 4,—10. and xxiii. 14,—17. and xxxiv. 18. Lev. xxiii. 6,—14. Deut. xvi. 8. Num. xxviii. 17,—25.

THIS feast immediately followed the passover, and was a kind of appendage to it,—commemorated the Israelites hasty departure from Egypt,—prefigured Jesus Christ's holy and sorrowful life on earth,—and represented our living on him as the constant and uninterrupted nourishment of our soul,—and our careful putting away; and avoiding the leaven of malice, hypocrisy, and error. “It immediately succeeded the passover.” Jesus' life of humiliation and sorrow immediately succeeded the Jewish ceremonies, and tended to abolish them. Our feeding on him, and putting away the old leaven, immediately succeeds our reception of him. “It continued seven days.” Emblem this of the whole week of the life of Christ or his people on earth,—and emblem of the sevenfold period of the gospel-dispensation marked of God, by the opening of the *seven seals*. “Just before this feast began, all the leaven in the houses of the Israelites was to be sought out and destroyed. And to keep in remembrance their bread of affliction in Egypt and their departure without having time to leaven their dough, they were to eat nothing but unleavened bread at it.” Leaven is souring and infectious, but leavened bread is more pleasant and palatable. Jesus was that *holy thing* from the beginning. No souring or infectious corruption was ever found in his nature or practice. He never enjoyed the external pleasures or accommodations of earth, but was a man of sorrows and acquainted with grief.—In the beginning of every period of life, or when approaching to divine ordinances, let us search out the old leaven, that

that we may become a new lump, and keep the feast with the unleavened bread of sincerity and truth. Let the Lord search us with the lighted candle of word, and purge out every hidden corruption.—If for life we must continue eating the bread of affliction,—let us learn, in whatsoever state we are, therewith to be content.—Let us feed on Jesus our truly unleavened bread: so shall we be in good liking. Our bread of sorrows, which endureth but for a moment shall work for us a far more exceeding and eternal weight of glory.—Carefully the apostles of the Lamb laid aside the leaven of Jewish ceremonies and heathenish observances. And cursed shall they be, who seek to restore them, or who, perverting the truth, leaven the church, with the inventions of men.

“To commemorate their marvellous departure from Goshen, and their safe passage through the Red sea, while the Egyptians, who pursued them, were drowned, the *first* and the *seventh* days of this feast were appointed *holy convocations*, on which no servile work was to be transacted.” In the beginning of his mortal life Jesus espoused our nature and rested in the virgin’s womb: After a fearful conflict with the terrors of the almighty, his body, on the seventh day, rested in the grave, and his soul in paradise.—In the first period of the gospel dispensation, the people were gathered to Shiloh, thousands converted at sermons, and multitudes added to the Lord. In the *seventh*, all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. The people shall be all righteous—*Holiness unto the Lord*.—On the day of regeneration and death every particular saint hath a solemn convocation and rest. In regeneration, he is called to the fellowship of God’s Son, and finds rest to his soul. By death, he joins the innumerable company of angels and spirits of just men made perfect, and departs to be with Christ, which is far better.—Let my early and my old age be peculiarly devoted to spiritual concern. They
that

that seek him early shall find him. And they that dwell in his courts shall bring forth fruit in old age. Unto gray hairs he shall carry them.

“On every day of this festival, two bullocks, one ram, and seven lambs were offered for a burnt-offering, and one kid of the goats for a sin-offering; and the silver trumpets were blown over the burnt-offering.” In the whole period of his humiliation Jesus Christ continued offering himself a sacrifice for the whole congregation of his chosen. In each of the periods of the new Testament dispensation, his atonement shall be published to, and applied by multitudes of men.—On every proper occasion God spake by his Son, and the messengers whom he sent.—And, may I, through my whole life, know the joyful sound, and behold and share the virtue of my crucified Redeemer.

“Upon the second day of the feast, a sheaf of barley being publicly reaped was given to the priest, threshed, fanned, dried by the fire, and grinded in a mill. An omer of the meal or ears being taken, and heaved towards heaven, and waved towards the four winds with oil and frankincense. Part of it was burnt in the brazen altar. A lamb of the first year, for a burnt-offering, two tenth deals of fine flour mingled with oil, for a meat-offering, and a fourth part of an hin of wine for a drink-offering attended it.” Did these first fruits of barley figure out our Redeemer, who, on the second day of the feast, rose from the dead, and became the first fruits of them that slept. “It was barley, a coarse grain.” In his humiliation he was a worm and no man, rejected of men and despised by the people. “It was a sheaf with many grains and offered for the whole Hebrew nation.” He is the one Mediator between God and men. But what unnumbered clusters of blessings are in, and proceed from him! He gave his life a ransom for many,—offered himself for all the Israel, the children of God
scatter-

scattered abroad. "It was publicly reaped, brought to the priests, threshed, winnowed, parched with fire, and bruised in a mill." Jesus was cut off for the sins of his people by public authority, and in a public manner. And, how painful his sufferings, when put to death by the priests and elders of Israel! How threshed by trouble, winnowed by temptation, parched in the fire of God's wrath, and bruised in the mill of his tremendous indignation.

"Oil and frankincense were put upon this parched or grounded barley." Jesus of Nazareth was full of grace and truth, and was anointed with the Holy Ghost above measure. Hence, how powerful and pleasant his humble prayers and supplications! and how acceptable his offering to God, and to all the saints! "Being heaved and waved, it was offered to God." Being solemnly dedicated to the service of Jehovah, who dwelleth in the heavens, and is the creator and preserver of all the ends of the earth, he died for our offences, and rose again for our justification. "A lamb was offered along with it." Jesus' resurrection and the whole virtue of it are owing to his being the Lamb slain for the sins of many. "A double meat-offering was annexed to this lamb." A risen Redeemer more abundantly nourisheth sinners of mankind, Jews and Gentiles, even the chief. "This sheaf or omer of barley was offered to God, the very day before the Israelites began their harvest, or to eat of their crop." First in dignity Jesus Christ was raised and rose from the dead, as the source of our happiness and the pledge and earnest of our resurrection, at the end of the world.—Let us seek first the kingdom of God and the righteousness of it, that all other things may be added to us. Improving Jesus Christ's resurrection, as the mean of sanctifying all our enjoyments, let us honour him with the first fruits of all our substance, and alway prefer his honour to our own advantage.

VI. *Of the feast of PENTECOST*,—Lev. xxiii. 15, —21. Numb. xxviii. 26,—31. Deut. xvi. 9,—12. and xxvi. 1,—11. Exod. xxiii. 14,—17. and xxxiv. 22, 23.

TO commemorate God's giving of the law at Sinai, to make the Israelites express their solemn thanksgiving to God for their quiet possession of Canaan, and the mercies of the finished harvest; to prefigure the miraculous effusion of the Holy Ghost after Jesus' ascension, and the spread of the gospel thereby produced; and to represent our sanctification and newness of life, this festival was appointed on the fiftieth day after the passover. On this occasion the Israelites by a burnt-offering acknowledged God the proprietor of their lands; by a sin-offering they confessed their guilt, and implored his forgiveness; by two loaves and a peace-offering, they thanked him for his kindness, and implored his blessing on their crop. "To the common festival burnt-offering of two bullocks, one ram, and seven lambs, and the sin-offering of a kid, was added another burnt-offering of one bullock, two rams, and seven lambs, and another sin offering of a kid, together with two lambs for a peace-offering along with the loaves." How marvellous and extensive is the efficacy of Jesus' death! and how marvellously and extensively manifested, believed and felt, at and after the pentecostal effusion of the Holy Ghost! How the nations flowed to him, and surrendered themselves to his service!

"The wheat harvest being now ended, two leavened loaves, of two tenth deals of fine flour, were, as first fruits, presented to God by the Israelitish nation." Might these two loaves figure out our Redeemer as preached to both Jews and Gentiles, as the pure, precious, ready, early, and pleasurable

sant, and nourishing provision of their soul?—Or the Jewish or Gentile converts as the first fruits of the new Testament church to God and the Lamb? “Did these loaves being leavened” figure out the every where spreading and prevalent influence of a crucified Christ preached to the nations? He went forth conquering and to conquer, till the whole world and the hearts of all his chosen people be leavened. “A peace-offering, was heaved and waved along with these loaves.” Through our crucified and ascended Redeemer, and to the highest honour of his Father, peace with God and their conscience, is granted and proclaimed to all the ends of the earth. “The whole flesh and loaves were given to the priests and eaten in the holy place.” The saints alone enjoy the delightful and salutary effects of Jesus’ peace-making sacrifice. What holiness in heart and life the abundant displays of it do or ought to produce in the gospel-church! Every ordinance is most holy. Every minister and member ought to be so. Not descent from Jacob, but regeneration by Christ avails in her. Behold this is the law of the house. *The whole limit thereof round about shall be most holy. Behold this is the law of the house.*

“This offering of first fruits was larger and finer than at the feast of unleavened bread.” By his ascension to heaven, and by the outpouring of the Holy Ghost, to convince the world of sin, righteousness and judgment, Jesus’ glory was made great. Might “the holy convocation, rest from servile work, and blowing of the silver trumpets, at this feast” mean, that, by the preaching of Jesus Christ as our justice-satisfying and peace-procuring atonement, the nations should be gathered to Shiloh, his word have free course and be glorified,—multitudes cease from labouring in the dunghill of abominations, fire of vanity, or drudgery of going about to establish their own righteousness, and cheerfully enter into the gospel-rest. “At the feast it seems the

“Israelites gave the particular first fruits of their
 “several crops to God, solemnly acknowledging their
 “original meanness, and the Lord’s faithful and kind
 “accomplishment of his promise, in giving them
 “Canaan.” To mark Jesus’ introduction of his
 church into her new Testament rest, what multitudes
 at the gospel Pentecost did, with deep conviction,
 cheerfully surrender themselves to him, as first fruits
 of the nations, and as a pledge and earnest of the still
 future and more general conversion of both Jews and
 Gentiles to him.

VII. Of the FEAST OF TRUMPETS,—Num. xxix.
 1,—6. and x. 10.

TO commemorate God’s almighty creation of
 all things about this time, to promote the
 Israelites thankfulness for the mercies of the finished
 civil year, and sanctify that which was beginning;
 to prepare them for the approaching *general atone-*
ment, and to prefigure the preaching of the gospel.
 This festival was appointed on the first day of the
 first month of the Jews civil year, and seventh month
 of their sacred, which often fell in with our September.
 “After the daily morning sacrifice and the
 “oblation for the new-moon were offered, one bul-
 “lock, one ram, and seven lambs, were offered for
 “a burnt offering, and one kid of the goats for a sin
 “offering. Not for some hours only, as at other
 “festivals, but from morning to night, the silver
 “trumpets or others of rams horns were blown over
 “the burning burnt-offerings. The people ceased
 “from servile work, and had an holy convocation.”
 In the beginning of the new Testament period, that
 acceptable year of the Lord, Jesus Christ by one of-
 fering of himself fully satisfied the justice of God,
 made reconciliation for iniquity, brought in ever-
 lasting righteousness, and laid the foundation of gos-
 pel

pel ordinances. The office of ministers is instituted for publishing the joyful sound of redemption thro' him, that sinful men may be awakened, have their eyes opened, and be turned from Satan to God. Never till the end of the world shall their proclamations and calls be discontinued. His name shall be remembered in all generations. Multitudes shall gather to him, and worship him in the beauties of holiness, resting from Jewish ceremonies, self-righteousness, and sinful practices.

"But, why had the Israelites a double festival at the beginning of their harvest; another at the end of their wheat harvest; a fourth at the end of their vintage, which was quickly followed by two more of the greatest importance?" Let it teach us, in all things to give thanks, set the Lord alway before us, and mingle solemn devotion with our greatest hurry of worldly business. There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us. Thou shalt put more gladness into our heart, than in the time when their corn and wine do most abound.

VIII. *Of the FAST of GENERAL EXPIATION,*—
Lev. xvi. and xxiii. 27,—32. Num. xxvii. 9,—11.

PERHAPS to commemorate the fall of man, or God's reconciliation to the Israelites after they had made the golden calf, or despised the pleasant land; but certainly for expiating their sins of the preceding year, and to prefigure Jesus' universal atonement for all his elect, God appointed this solemn fast on the tenth day of this seventh sacred month. It was a holy convocation, on which no manner of work was allowed, more than on the Sabbath. Every Israelite was required to afflict his soul. But the high priest had the most important labour of the day assigned him.

After

“ After the daily sacrifice of the morning, and
 “ the festival oblation of one bullock, one ram, and
 “ seven lambs, for a burnt-offering, and a kid of
 “ the goats for a sin-offering were finished, the high
 “ priest stripped himself of his golden robes, wash-
 “ ed his flesh in water, and put on his common lin-
 “ en vestments.” After the ceremonial oblations
 had long continued in force, and their imperfection
 and insufficiency to purge the conscience had been
 fully manifested ;—After his slaughter and death had
 been long exhibited in promises and types, Jesus, in
 the fulness of time, said, *Lo, I come, I delight to do*
thy will, O my God. He laid aside his darling robes
 of majesty and light,—and in the holiest manner, put
 on our debased robes of manhood, *the likeness of sin-*
ful flesh. God came down to us, in the likeness of
 man,—of a worm and no man. He is not ashamed
 to call us brethren ; for as children are partakers of
 flesh and blood, he himself likewise took part of the
 same. And was in all points debased and tempted
 like as we are, yet without sin.

“ The high priest thus arrayed, presented a bul-
 “ lock for a sin-offering, and a ram for a burnt of-
 “ fering for himself and his family. Laying both his
 “ hands on the head of the bullock, and confessing
 “ all their iniquities, he ceremonially transferred
 “ their guilt on him, and then slew him, to make
 “ atonement for them. Having both his hands full
 “ of beaten incense, he carried a censer full of burn-
 “ ing coals, taken from off the brasen altar, into the
 “ most holy place within the inner-vail. Placing his
 “ censer on the ground, just before the mercy-seat,
 “ he cast the beaten incense on the burning coals.
 “ Running out, he brought from the court a bason
 “ full of the blood of his bullock, and sprinkled it
 “ once towards the top, and seven times toward
 “ the foreside of the ark, or mercy-seat, amidst the
 “ fragrant smoke of the burning incense. Return-
 “ ing to the sanctuary, he there left the bason, with
 “ the.

"the rest of the blood. Thus he prepared himself
 "to make atonement for the sins of the people."
 This, no doubt, marked the insufficiency of the Levitical priesthood to put away sin, and hinted the absolute necessity of ministers purification in the blood of Christ, to render them truly careful of the salvation of others. But it, and all other atonements and washings of preparation for sacred service, figured out, not that Jesus needed purification, but that he had in himself, that which infinitely excelled it. He was God's holy one, his beloved Son, in whom he was well-pleased. He died in due time, not for himself, but for his ungodly children, who, in the new covenant, were made one with him in law. In his debased estate, he bore, he expiated all the iniquities of all his family, Jewish and Gentile, militant and triumphant.

"Before the high-priest had slain his own bullock, the Israelites presented for their whole nation, two goats for a sin-offering, and a ram for a burnt-offering. As the two goats, though but one offering, were to be differently used, God by the lot appointed which should be slain or dismissed." The goat is an emblem of wicked men. Its smell is disagreeable. It was legally clean and allowed to be eaten. Its goings are comely. Its milk and flesh are medicinal. Its blood is said to "soften the adamant," Jesus bare the sins of many in his own body on the tree; had the likeness of sinful flesh; and was numbered with transgressors. His person and righteousness are infinitely pure. His flesh is meat indeed, and his blood is drink indeed. God hath allotted him for the food of our soul. How comely his goings forth to undertake for us in the council of peace! How comely his entrance into our nature, and therein going about doing good, and bringing in an everlasting righteousness! How comely his goings through death and the grave,—his ascension to his Father's right-hand, and appearing before

before him for us ! How comely his goings in the sanctuary of his church and ordinances,—his travelling in the greatness of his strength, mighty to save,—his coming in the clouds with power and great glory to judge the world,—his appearing the second time without sin unto salvation ! He affords us the sincere milk of his word, by which we grow and are healed. His blood certainly softens our hard and stony heart, and turns it into a sensible and pliable heart of flesh. “ I see these two goats were but one offering.” Jesus Christ had two natures, a manhood to die, and a godhead to live for evermore. He had two states ; of humiliation, in which he suffered for our offences ; and of exaltation, in which he was raised again for our justification. In his one mediation he was offered to God, whom he satisfied, and exposed to Satan, whom he conquered.—In it he gave unto God a full atonement for all our transgressions, and carried them into the land of forgetfulness, and cast them into the depths of the sea. “ If God by the lot decided the fate of the two goats,” every thing relative to our Redeemer and his work, was determined in the antient council of peace. Being chosen by God before the foundation of the worlds he was manifested in these last times for us. And, as he received commandment of his Father, he conflicted with Satan, laid down his life, and bore away our sins.

“ Prepared by his oblation for himself and his house, the high priest, returning from the sanctuary, killed the people’s goat for a sin-offering. Entering for the third time into the Holy of holies, with the blood of it, he sprinkled it once toward the top, and seven times toward the front of the mercy-seat, to make atonement for the apartments of the tabernacle or temple, because of all the uncleanness of the Hebrew tribes, who assembled at it. Returning to the sanctuary, he mingled the rest of the blood of the people’s goat with that of
“ his

“his own bullock, and therewith tipped the horns
 “of the golden altar, and sprinkled it seven times.”
 After four thousand years of providential preparations for his death; and after he had prepared and sanctified himself for our sakes, Jesus Christ was sacrificed for us. He carried his own blood in its infinite virtue into the most holy heavens, to sprinkle his Father’s throne, found his own intercession, and prepare mansions for us. By it, he sanctifies his whole church and ordinances, which are polluted by us, and prepares us for an entrance into the *Holiest of all* in the heavens.

“No sooner had the high priest slain his own bullock and the people’s goat of a sin-offering, than he disappeared from the court, and entered into the sanctuary and Holy of holies with the blood of these sin-offerings, and with a censer full of burning coals, and both his hands full of incense.” No sooner had Jesus purged away our sins by his death, than he disappeared from the view of a carnal world, and sat down on the right-hand of the majesty in the heavens, where he shall continue till the time of the restitution of all things: By his all-atoning blood he procured a welcome return to his Father’s presence: and by it we have an open, a *new and living way* to God, even to his seat.—With an infinite abundance of meritorious righteousness for his plea, and with infinite ardour of love for his motive, he, as our advocate, entered the vail, to appear in the presence of God for us. “In the sanctuary and Holy of holies the high priest still proceeded in his work, perfuming these apartments with burning of incense, and atoning them by sprinkling of blood.” If Jesus had continued on earth, he could not have been the complete high priest of our profession. But having passed into the heavenly Holy of holies, he perfumes it and his church below with his sweet-smelling intercession. He makes his blood effectual to bring many sons and daughters to glory, and preserve them

in it.—The sevenfold, the infinitely perfect sprinkling of his blood overbalanceth all our uncleanness. His fragrant incense of merit and intercession surmounts all our unfavoury weakness and corruption.

“ Having sufficiently atoned the oracle and sanctuary, the high priest returned to the court, and laying both his hands on the living goat, he confessed over him all the known iniquities of the children of Israel, particularly of the year immediately preceding. A proper person, appointed by the high priest, then led away that goat into the wilderness, bearing the sins of the nation upon him. It is said, that the scarlet cord by which he was led, alway turned white, till about the time of Christ’s death.” Behold the eternal Son of God presenting himself before his Father as our Surety, and his Father laying on him all our iniquities. In consequence of these imputed to him, the hand of revenging justice lay heavy upon him. *It pleased the Lord to bruise him and put him to grief; to make him amazed and very heavy.* By proper instruments he, as devoted to wo, was led forth into the wilderness of trouble and death. God himself led him into terrible and inconceivable scenes of distress. The Spirit led him forth into the wilderness to be tempted by the devil, —and to conflict with and conquer principalities and powers, making a shew of them openly on the cross! Behold him, through full satisfaction, making an end of our sins, and removing them from us as far as east is from the west,—into the land of forgetfulness, that when they are sought for, they may not be found.— Behold him who died for our offences, rising again for our justification, and passing into the unknown regions of eternal felicity! And, why not also behold him as made sin for us, carried in ordinances into the wilderness of his people, preached to the Gentiles, believed on in the world, looked to by all the ends of the earth for salvation, repentance and forgiveness of sins.

“ While

“ While the high priest was thus employed, no man assisted him, or durst so much as enter the sanctuary or court of the priests.” Jesus Christ, all alone, bore and purged away our sin. His own arm brought him salvation, and of the people there was none with him to assist him. When he was smitten by the awakened sword of his Father’s justice, the sheep were scattered. His disciples forsook him and fled. He found no helper, no comforter. The sun, who shines on the evil and unjust, denied him his cheering light. The wells, which give drink to wild asses, refused him their water. The Gentiles and people of Israel were gathered together to destroy him. His Father forsook him, and was far from the words of his roaring.—He is the **ONE** mediator between God and man, the **ONLY** advocate with the Father, the **ONLY** Saviour and Great One sent to deliver us, the **ONLY** builder of the temple and bearer of the glory.—In the Lord **ALONE** we have righteousness, strength and salvation. In him alone we are justified, and in him alone we will glory. “ No doubt the high priest was exceedingly awed and “ fatigued with his expiatory labours on this day.” In expiating our sins Jesus was weary, swate great drops of blood, was amazed and very heavy, troubled in soul till he knew not what to say.

“ Having sent off the scape goat by a proper hand, “ the high priest returned again to the sanctuary, “ put off his linen garments, washed himself in water, put on his golden apparel, returned back to “ the court, offered his own and the people’s rams “ of burnt-offering,—burnt thereon the fat of his own “ bullock and the people’s goat of sin-offering, while “ their flesh was burnt without the camp, according “ to the manner; and then, after blessing the people, he went home rejoicing.” Having fully expiated our transgressions by his suffering without the gate, Jesus Christ, in the holiest manner, put off his mean appearance of manhood, and for the

sanctification of his people, resumed the glory, which he had with the Father before the world began. We see him crowned with glory and honour, while with infinite pleasure he continues to plead the virtue of his atonement, and to exhibit and apply it to men. He had scarce finished his expiatory work, when he came forth in the gospel, blessing the nations, and turning them from their iniquities. In a little, before God, angels, and men, he shall solemnly bless his expecting people, and absolve them from all their transgressions. When the mystery of God shall be finished, he and his saints shall enter into the palaces of everlasting light and life, and there they shall abide.

“ There was but one day of general expiation in the whole year, to make atonement for all the iniquities of Israel.” Being once offered to bear the sins of many, Jesus obtained eternal redemption for us, and for ever perfected them who are sanctified. “ It was a holy convocation, a day of the highest rest from all manner of worldly business, a day for the Hebrews to afflict their souls.” The whole disposition and behaviour of our humbled Redeemer were perfect and holy, and bitter were the afflictions which he suffered on our account. He suffered these things, and entered into his glorious rest. Men’s gathering to him, and worshipping of him in the beauties of holiness, and their delightful rest from carnal ceremonies, and from sin, Satan, and the broken law, and their bitter but evangelical repentance are the blessed fruits of his atonement presented to God, preached to the world, and applied to their heart. If our iniquities take fast hold of us, and are too heavy for us to bear, let us not sorrow as those, who have no hope, but cast our burden on the Lord, and he shall sustain us. Let us, with candid abhorrence of our sins, confess them over the head of our glorious Scape-goat, and we shall find mercy. The Lord shall put away our sin, that we die not. “ This one
“ day

“day of sorrow was quickly followed by eight of joy
“and rejoicing, at the feast of tabernacles.” Weep-
ing may endure for a night, but joy cometh in the
morning. The ransomed of the Lord shall return
and come to Zion with songs, and everlasting joy u-
pon their heads. They shall obtain joy and glad-
ness, and sorrow and sighing shall flee away.

IX. *Of the FEAST of TABERNACLES*,—Lev. xxiii.
33,—43. Deut. xvi. 13,—16. and xxxi. 10. Neh.
viii. 13,—18. Num. xxx. 12,—38. Exod xxiii.
14,—17. and xxxiv. 22, 23.

“**T**O commemorate the safe residence of the Is-
“raelites in tents, for forty years, in the wil-
“derness; to mark the fruitfulness of Canaan, and
“thank God for it; to prefigure Jesus’ tabernacling
“in our nature; and to shadow forth our spiritual
“pilgrimage on earth, this feast was appointed to
“begin on the fifth day *after the general expiation*,
“and to continue the seven following days. All the
“adult males of Israel were required to attend it as
“well as the passover and pentecost.” Christ’s dwel-
ling in our nature succeeded the sorrowful longings
of old testament saints. An harvest of joy succeed-
ed a sowing in tears. All our spiritual comfort flows
from Christ’s bitter afflictions. We rejoice in God
through our Lord Jesus Christ, by whom we have
received the atonement. Though he was angry with
us, his anger is turned away, and he comforteth us.
Let us be of good cheer; through our Saviour’s
blood, our sins are forgiven us.

“This as well as the other solemnities was pro-
“claimed by the silver trumpets.” Jesus birth was
proclaimed by the loud trumpets of angels; and by
their high sounding trumpets, he was ushered into
the joys of his throne.—By the trumpet of the gos-
pel the Christian feast was notified to men. By know-
ing

ing its joyful sound, we commence strangers and pilgrims on earth. "At this festival the Israelites dwelt in tents or booths made of willow, palm, or other shadowy branches." At this season of the year perhaps, the Son of God began to dwell in our nature, in which his humbled habitation was very unfixed. He had no settled place where to lay his head. But how delightfully he grew up before God as a tender plant, flourished continually as the palm-tree, conquered all his enemies, and became a pleasant shade to our soul. Let us sit under it with great delight, and his fruit be sweet to our taste. Believing that we have here no continuing city, let us grow in grace, and in the knowledge of our Lord Jesus Christ, alway abounding in the work of the Lord. In all things we shall be more than conquerors, through him that loved us. We shall quickly stand before God, in white robes, with palms of victory in our hands.

"It was a feast of joy and gladness. On the first day was an holy convocation. No servile work was done thereon. There was another on the eighth, on which the Israelites drew water, mingled it with wine, and poured it out, in the court of the Lord, with uncommon rejoicings." For the joy set before him, Jesus endured the cross and despised the shame; and is now set down at the right hand of God, where there is fulness of joy and pleasures for evermore. And, his debased birth, life, and death, are glad tidings of great joy to all people. Convocations of angels attended his birth. The miraculous effusion of the Holy Ghost, to gather, cleanse, and comfort multitudes, succeeded his resurrection. He that believeth on him, out of his belly shall flow rivers of living water. This, on the last day of this feast, spake he of the Spirit. Are not the first and the last periods of the new Testament dispensation, and chiefly the eternal state in heaven, festivals of joy and gladness? The redeemed of the Lord begin their spiritual life in a holy convocation

vocation to him,—in a day of the gladness of his heart.—They ought to rejoice evermore,—rejoice in God through him, rejoice in hope of the glory of God,—rejoice in tribulation, and count it all joy when they fall into divers temptations. The joy of the wicked is like the crackling of thorns under a pot, senseless and short lived. The joy of hypocrites is but for a moment: but theirs no man taketh from them. When their week of mortal life is finished, they shall celebrate their eighth day, their eternal period, in the high joys of their Lord; shall go to God himself, as their *exceeding joy*.—When their week of time shall be ended, how joyful their holy convocation to meet the Lord in their air. Quickly may I sit there triumphant, then ascend to glory, while our hosannas, all along the passage, shout the Redeemer.

“ A kid of the goats was offered for a sin-offering
“ on every day of this festival. Thirteen bullocks
“ two rams, and fourteen lambs were offered for a
“ burnt offering, on the first day. Twelve bullocks,
“ two rams, and fourteen lambs on the second; e-
“ leven bullocks, two rams, and fourteen lambs on
“ the third; ten bullocks, two rams, and fourteen
“ lambs on the fourth; nine bullocks, two rams,
“ and fourteen lambs on the fifth; eight bullocks,
“ two rams, and fourteen lambs on the sixth; seven
“ bullocks, two rams, and fourteen lambs on the
“ seventh; one bullock, one ram, seven lambs on
“ the eight.” Did these large oblations mark the
fulness and unbounded virtue of Jesus’ one sacrifice,
and our living on it all the days of our life? Did the
gradual decrease in the number of bullocks for burnt-
offerings from *thirteen* to *seven* mark his gradual at-
tonement for sin, and the gradual decay of ceremo-
nial observances? Doth it teach us, gradually to mor-
tify all our inward lusts, by the sprinkling of Jesus’
blood, by the spirit of burning. “ Unless when the
“ Jews

“Jews had by their wickedness highly provoked
 “God. He singularly protected their country while
 “their adult males attended his three solemn feasts
 “of tabernacles, passover, and Pentecost.” How
 often Jesus’ enemies attempted to kill him, but could
 never find their hand, till his hour was come, and
 the power of darkness! Great peace have they that
 love his law. When a man’s ways please the Lord,
 he maketh even his enemies be at peace with him.

X. *Of the YEAR of RELEASE*,—Lev. xxv. 2,—7.
 Deut xv. 1,——18. and xxxi. 10.

“**F**OR securing solemn instruction to the Israel-
 “ites, and relief to their poor, especially such
 “as were in debt; to mark the land of Canaan God’s
 “peculiar property, and manifest, that not its fruitful
 “soil, but God’s kind providence, was their security
 “for their livelyhood; and to prefigure our spiritual
 “redemption, liberty, and rest, thro’ Jesus Christ
 “in the new testament-church and heavenly state,
 “the seventh year beginning with the seventh sacred
 “month, when the fields were quite clear of any crop,
 “was appointed to be observed as a Sabbath, on
 “which the fields lay untilled, and their spontane-
 “ous product chiefly belonged to the poor. The
 “debt which one Israelite owed to another was fore-
 “born, if not fully forgiven. Bond servants of Israel,
 “who had served six years, were, on any seventh
 “year to be freed and dismissed with gratuitous re-
 “wards.” Having faithfully fulfilled his bond-ser-
 vice, Jesus was raised from the dead, was solemnly
 enfranchized, and entering into his rest at his Fa-
 ther’s right hand, was richly rewarded, with a far
 more exceeding and eternal weight of glory;—re-
 ceived gifts for men, sufficient to supply all the
 churches, and supply every faint with grace and with
 glory. In his entering on his sabbatical rest he was
 justified

justified in the Spirit; and through him repentance and forgiveness of sins are preached, are granted to men.—No more he labours in servile work, but to him the Gentiles seek, and his rest shall be glorious. He preacheth peace to them who are afar off, and to them who are near. All the children of his gospel church shall be taught of God, and know the Lord from the least to the greatest. All the fruits produced by his spontaneous, his redeeming love belong to poor and destitute sinful men.—Nor shall the labour of his saints be in vain in the Lord. In keeping his commandments, there is a great reward. They shall rest from their labours, and their works shall follow them. If we finish our course, fight the good fight of faith, and be faithful unto the death, he will give us a crown of righteousness,—a crown of life.

XI. Of the JUBILEE,—Lev. xxv. 8,—55.

“**A**MONG the Israelites *seven* or *seventh* was a kind of sacred number, and symbol of perfection. On the seventh day, they had their weekly Sabbath. On their seventh civil or sacred months, all their annual solemnities except Penitence were observed. The seventh year was a year of release, the seven times seventh, with part of the fiftieth, was their JUBILEE of rest. To keep fixed the Israelites property of Canaan, in their respective families, and keep clear their genealogies, till Christ should come in the flesh; to prevent perpetual oppression, poverty or bondage, and even undue hasting to be rich; but chiefly, to prefigure our redemption by Christ in the evangelical and the celestial state of the church, it was appointed. It commenced on the day of the general atonement, on the tenth day of the seventh sacred month. It was every where proclaimed by sound

“ of trumpets, in which perhaps most of the people
“ joined. The fields lay uncultivated, and all their
“ spontaneous growth chiefly belonged to the poor.
“ Every debt, which Israelites or proselytes of the
“ covenant, owed one to another, was fully and final-
“ ly remitted. All slaves and prisoners were set free.
“ Estates, which had been sold, reverted to their
“ original proprietors; and hence the nearer to the
“ approaching jubilee, their sale took place, the price
“ was the less.”

These things were a shadow of our gospel period. When our Redeemer entered our world in the flesh, angels, John Baptist, and the apostles announced the *year of the redeemed* to be come. God proclaimed his great salvation to us by his Son. His atonement being finished, the Lord gave the word of salvation, and great was the company of them who published it. Though the sound was in rams horns and the treasure in earthen vessels, that the excellency of the power might be of God, it went into all the world, and to the utmost ends of the earth. The servile work of observing carnal ordinances was laid aside. The gospel was chiefly preached and applied to the poor of this world,—to poor sinners of the Gentiles. God hath prepared of his goodness to satiate their soul. Not many mighty, wise or noble are called; but God chose the weak and the despised things of this world, and things which are not, to bring to nought things which are. Murderous Jews and idolatrous Gentiles owed him ten thousand talents, but being exalted a prince and Saviour to give repentance and remission of sins, Jesus frankly forgave them both. Happy they, whom the Son makes free indeed! Happy the Gentile nations, who had restored to them with unspeakable advantage, the privileges which had blessed their antient progenitors.

They are an emblem of the acceptable year of the Lord, which is enjoyed by every believer on earth. All our spiritual happiness is founded on Jesus' atonement.

tonement. By death he expiated all our iniquities, that we might be free and happy for evermore. Only the preaching of a crucified Jesus as made of God, of his wisdom, righteousness, sanctification and redemption, is the joyful sound of the gospel-jubilee to our heart. While we are occupied in afflicting our soul, how often we have heard him proclaim, *Thou hast spoken and done evil things as thou couldest. Wilt thou not from this time forth cry unto me, My father, thou art the guide of my youth. I have blotted out thy transgressions as a thick cloud. Return unto me, for I have redeemed thee.*—The truth makes us free. We are dead to the law by the body, the atonement of Christ, that we might live unto God, and serve him in newness of life. By his being made under the law, we are redeemed from under it, and receive the adoption of sons. Sin hath no more dominion over us; for we are not under the law, but under grace. The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. Satan no more detains us in slavery. The prey is taken from the mighty, and the lawful captives are delivered. The chains of death are broken, and the oppressed go free. Through death Jesus swallows up death in victory, and delivers them who through fear of it, are subject to bondage. When I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff shall comfort me.—Our rest is glorious. We cease from our own works of wilful sinning and of self-righteousness. Let us cease from our anxious care, casting all our burdens, all our care on him, who careth for us. Our bread shall be given us, and our water shall be sure. Our God shall supply all our need according to his riches in glory by Christ Jesus. He, the fruit of the earth, is excellent and comely to our soul; and out of his fulness we receive and grace for grace.—Our debts, our transgressions are all forgiven. Our iniquities are blotted out, and our sin is

covered.—We have gotten the goodly heritage forfeited by the sin of our first father. We were children of disobedience and wrath, even as others; but us hath he quickened for his great love, wherewith he loved us. He hath instated us in his favour, conformed us to his image, and made us fit together in heavenly places, blessed with all spiritual blessings in Christ Jesus.

This jubilee also prefigured our eternal happiness. It is purchased by and founded on Jesus' atoning obedience and death. It follows our days of fasting and sorrow, and is announced by the last trumpet. *Let all my saints be gathered unto me, who have made a covenant with me by sacrifice.* Our labour and toil being finished, we, shall rest with Christ on his throne. The Lamb in the midst of the throne shall feed us. Spontaneous discoveries of redeeming godhead shall be our everlasting nourishment,—till our sinful debts shall be blotted out, when the times of refreshing come forth from the presence of the Lord. Every mark of guilt shall be for ever laid aside.—The Son shall make us free indeed. No sin, nor devil, nor death, nor condemning law, shall any more come near our dwellings. Notwithstanding all our prodigal wastefulness, we shall through Jesus' blood, obtain the inheritance, incorruptible, undefiled, and that fadeth not away. We shall possess pure redeeming LOVE as our everlasting ALL IN ALL. We shall need no Levitical instructions, for the Lord God and the Lamb shall be our everlasting light, and our God·ourglory. We shall be like him, for we shall see him as he is, and know him even as we are known. And Lord, the nearer this eternal jubilee approach, let earthly enjoyments bear the less price in my heart.

BOOK EIGHTH.

Of Typical Purifications.

NOTHING in the whole Mosaic system appears more trifling or ridiculous to a carnal mind, than the laws relative to pollution and purification. Was the Lord displeased with childbirth or the necessary handling of a dead body? Was his indignation against the lepers? No; but for our sakes he thus represented our sinfulness and wretchedness, and our saving relief. Some pollutions were removed by washing with water; some by sacrifices; and some required both washing and sacrifices. But if any man in his uncleanness did eat of the more sacred food of the priests, or, if he did at all eat of blood, or of the fat of sacrificed beasts, or if he contemned the purifying water of separation, his case admitted of no ceremonial purification. He was without fail cut off from his people by excommunication or death. —How unavoidable is the ruin of those who turn the grace of God into licentiousness, count Jesus' glorious atonement a common thing, and even under conviction continue despisers of his blood!

I. Of Purification from DEFILEMENT CONTRACTED BY HOLY THINGS.

“**H**E that offered the goat of *General expiation*, and sprinkled its blood; and he who
“ led

“led the scape goat into the wilderness, or burnt
“the flesh of the sin-offering for the priest or peo-
“ple, was cleansed by a simple washing in water.
“The washing and rinsing of the brazen pots, in
“which the flesh of other sin-offerings had been
“boiled was near a-kin to this, Lev. xvi. 24,---28.
“and vi. 28.” Whatever sinful defilement cleaves
to our most conscientious attempts in religion must
be purged away by a speedy, a renewed application of
our Saviour’s blood,—a renewed acting of faith upon
his word and spirit. So let me wash mine hands in
innocency, and compass thine altar, O Lord.

“He who burnt the red heifer ; he who cast the
“cedar wood, the scarlet wool, and hyssop into the
“fire to be burnt along with her flesh ; he who car-
“ried her ashes, and he who sprinkled or unneces-
“sarily touched the water of separation, washed
“himself in water, and continued unclean until the
“evening, Num. xix. 7, 8.” This deeply marked
the absolute insufficiency of ceremonial rites, the
most purifying of which did spread the defilement.
Notwithstanding them all, no moral guilt or pollu-
tion was removed, till Jesus Christ in the evening of
the world put away sin by the sacrifice of himself.—
How dreadful the guilt contracted by the instruments
of Christ’s condemnation and death. There is no
removal of it, without a believing application of his
word, spirit, and blood. It purifies the Jews and
their children till the evening of the new-Testament
dispensation. Then the Redeemer shall come from
Zion, to turn away ungodliness from Jacob. How
often preachers, and even saints contract defilement
in holy duties, which cleaves to them for life ! Let
me therefore keep my foot, when I go to the house
of God. Let neither my mouth nor my heart be
rash to utter any thing before him.

II. *Of Purification from* DEFILEMENT *contracted from* UNCLEAN BEASTS, Deut. xiv. Lev. xi.

THE Israelites being God's peculiar people, were not allowed to regulate their common diet by their own appetite or will. God's law stated it, as precisely as their worship. Perhaps most, if not all the prohibited animals, were improper food in that climate. But we cannot observe the strictness of God's law respecting them, and the manner of purification prescribed, nor can we compare both with the explication of Peter's vision of a sheetful of animals, without apprehending these things to be an allegory.—Let the law of God regulate our whole conversation religious and civil. What he hath declared sinful and damning, let us never hold harmless or clean. Let us have no fellowship with the unfruitful works of darkness, but rather reprove them. If sinners entice us, let us never consent. Wicked men are more dangerous than unclean animals.

“Among the four-footed beasts, the haughty and “malicious camel, the timorous coney and hare, the “wallowing sow, and in fine, every other which did “not both chew the cud and divide the hoof into “two equal parts, was stated unclean.” The proud the Lord knoweth afar off. He that hateth his brother in his heart is a murderer. The fearful and the unbelieving, or who, with pleasure, wallow in wickedness: They who meditate not on God's law, nor apply it to their heart; they who neglect to give to God and men their respective dues, loving the Lord with all their heart, and soul, and mind, and strength, and their neighbour as themselves; doing to others as they reasonably wish others would do to them;—they who live not in all godliness and honesty, are declared unclean by the oracles of God. “No “fishes were clean, but such as had fins to swim
“with

“with, and scales to adorn and protect their body.” No men are clean before God, but such as have the inherent graces of faith and love, in the exercise of which they can move towards God, Christ, and heavenly things, notwithstanding the opposing tides of corruption, temptation or persecution, and who, being protected and adorned by Jesus’ righteousness imputed to them, have an holy conversation, making them shine as lights in the world, and protecting them from the reproaches and calumnies of men.

“Among fowls, the ominous, the ravenous, the solitary, the nightly, and many which live upon impure food, are declared unclean.” These are fit emblems of men heathenishly superstitious, covetous, cruel, extortioners; self-seekers; liver without God and without hope in the world; forsakers of the assemblies of his people; grossly ignorant, sensual, voluptuous, and intimate companions of such as are evil. “Among unclean beasts are also reckoned flying insects, or such animals as creep on, or fret in the earth.” Emblems these of persons proud, vain, troublesome, carnal, earthly; or who are pure and great in their own eyes, or feed on airy vanities, having their portion in this present life.

“How strange the defilement contracted from those unclean animals! If any man did eat of their flesh, or touch any part of their carcase, it behoved him to wash himself in water, and be unclean until the evening.” How dangerous is the defilement contracted by intimacy with wicked men! A companion of fools increaseth folly, and shall be destroyed. Avoid them, my soul; come not near the door of their house; it is the way to death, and their guests are in the depths of dell. With men called brethren, who are covetous, extortioners, fornicators, drunkards or revilers do, no not eat.—Alas! how often I have taught the infection of the carnal! Let me wash myself in the blood of Jesus, who suffered in the evening of the day, and of the world;
and

and with grief reflect how I am like to go, defiled and halting, to my grave.

“Almost every thing, except fountains and rivers which abounded with water,—and dry seed for sowing, contracted defilement, by touching any part of the carcase of an unclean beast; and it behoved them to be washed in water, and earthen vessels to be broken.” How contagious are the wicked! To the pure all things are pure: but to the unbelieving and unclean, all things are unclean, their mind and conscience being defiled. Their prayer is an abomination to the Lord, and their plowing is sin. The earth is defiled under them.—There is no remedy, but the blood of Jesus Christ which cleanseth from all sin. To root out our defilement, our earthly tabernacle must be dissolved. To purify our defiled earth, it and the works of it must be burnt up.—And, when Jesus, the fruit of the earth, was but legally defiled by iniquities imputed to him, it behoved him to be bathed in his blood, and broken unto death, even the death of the cross.—But let us rejoice, that nothing can pollute the open fountain of his blood and river of his Spirit, or the incorruptible seed of his word, or abiding seed of grace in our heart.

III. *Of Purification from NATURAL Defilement by CIRCUMCISION, Gen. xvii. Josh. v. Ezekiel xliv. 7, 9.*

“CIRCUMCISION was one of the PRINCIPAL
“STATED SACRAMENTS of the Jewish
“church. It was ordinarily applied to male chil-
“dren on the 8th day after their birth. Their fore-
“skin was cut off, and part of their blood shed, as a
“divinely instituted mean to preserve them, confirm
“God’s covenant with Israel, testify their peculiar
“subjection to him, and distinguish them from the
S f “rest

"rest of the world." Might not this prefigure, that Christ as a true man, a *holy child*, a minister of the circumcision, should be made under the law, be bound to fulfil it; and that, by the painful shedding of his blood, he should make atonement for the original and other sins of men, preserve his mystical body from everlasting destruction, and confirm his covenant with them, and on the 8th day, or first after the seventh, rise again for their justification?—It represented our fellowship with Christ in his sufferings and the power of his resurrection to the spiritual circumcision and regeneration of our heart, and our renouncing of our self-righteousness, and thro' the influence of his Spirit and blood, putting off the body of sin, mortifying the deeds thereof, and purging away that filthiness, which is conveyed to us by natural generation.—It represented our entrance into God's new covenant with Christ; and by earnestly studying inward purity of heart and life, and being ready to undergo what carnal men think shameful for the honour of Christ, truly distinguishing ourselves from the rest of the world. Except we be thus circumcised,—thus born again, we can by no means see the kingdom of God.

IV. *Of Purification from the* DEFILEMENT OF CHILD-BIRTH, *Lev. xii.*

"**I**F a woman had born a man child, she continued till the 8th day in her greater impurity, and thirty-three days more in the blood of her purifying. If she had brought forth a female, she continued fourteen days in her greater impurity, and sixty-six more in the blood of her purifying. After these were finished, she offered a lamb for a burnt-offering, and a turtle-dove or pigeon for a sin-offering. If she was poor, she offered two turtle doves or two young pigeons, the one for a
"sin-

"sin-offering and the other for a burnt-offering." Did this ceremonial defilement mark out the sinfulness, which cleaves to our most natural and necessary acts ;--and the fearful vileness of person and nature, in which we are conceived and brought forth, —from which nothing but the justice-satisfying and sin-expiating blood of the Most High God can purge our conscience and heart. Did the mother's continuance in her greater impurity, till the 8th day, on which her son was *circumcised*, intimate, that if Jesus Christ had not, on the first day after the 7th, risen again for our justification, we had been still in our sins; that till his blood be applied to our conscience, as it was symbolically in the child's circumcision, which transmitted a degree of ceremonial purity to his mother, we continue in our greatest defilement and guilt? Might her continuing thirty-three days in the blood of her purifying for a man child, be a dark hint, that the Son of the virgin should continue above thirty-three years in the travail of his soul, clothed with our abominable crimes, and at last put away sin by the sacrifice of himself? Did the double duration of her ceremonial pollution for a daughter, like some other Jewish rites, mark the standing frown of Jehovah upon that sex by which sin had been introduced into the world, till Jesus, the seed of the woman, should, by his full atonement, restore all things? In him there is neither male nor female. Nay, perhaps to mark his triumph over Satan, more of the weaker sex, by which sin was introduced, are real, and livelier faints.

V. *Of Purification from the LEPROSY*, Lev. xiii. xiv. Num. v. 2. 2 Kings vii. 3. 2 Chron. xxvi. 20, 21.

"**T**HE leprosy of the Israelites was a very mysterious disease, marking the skin. It often, "as in the case of railing Miriam, murderous Joab, S f 2 " thievish

“thievish Gehazi and presumptuous Uzziah, marked the peculiar indignation of God for some enormous sin. It was a most loathsome, polluting, spreading, deep-rooted, fretting, shameful and infectious distemper. It excluded the diseased from the courts of the Lord, and the camps or cities of his people. To figure out God as the only physician who could heal it, the infected are never directed to apply to physicians for a cure, but to the priest for inspection, and to offer prescribed oblations for their cleansing.”

Indwelling corruption chiefly in its reigning influence, is the loathsome disease hereby figured out.—How mysterious, in its entrance, its nature, its motions, and influence! Who can understand our errors, or search out a heart deceitful above all things and desperately wicked!—It is lodged, not in our skin, our flesh, but in our heart; and thence infects and marks all that we are and do,—direful punishment of Adam’s reproaching his Maker, murdering himself and his seed, rebelling against his God, treacherously coveting forbidden fruit, and presumptuous ambition to be wise and absolute as God.—His guilt being imputed, how this plague seizeth and preyeth on our soul!—How *loathsome*!—the abomination which God hateth and cannot behold, and which makes him to abhor, lothe, and be angry with the wicked every day!—By its spreading and infectious influence, our whole soul is made an habitation of every unclean and hateful lust,—the whole head sick and the whole heart faint; nothing but wounds and bruises, and putrifying sores.—Our mind vain, ignorant, proud and bent towards error;—our conscience blind, partial, legal, erring, stupid, or outrageous;—and our will weak, perverse, rebellious, obstinate, and full of enmity against God;—our affections vile, sensual, earthly, inordinate, and ill-placed;—our memory weak and treacherous, forgetful of good, but tenaciously retentive of evil;—and the members

members of our body ready instruments of unrighteousness.—We are all as an unclean thing; our righteousness filthy rags, our prayer abomination, and our plowing sin.—It defiles the earth under us, the men we converse with, and the children we beget to a thousand generations. Through it, all our enjoyments are tainted. Beasts are afflicted, fields blasted and cursed, and the air poisoned for our sakes; and how often the gospel of our salvation made a favour of death unto death to us! If God's Son approach near to us as our surety, and in our nature, how he smarted by it, when only imputed to him! how he is wrapt up in the likeness of sinful flesh, is made sin, made a curse for us! how separated, cast off, and as it were, abhorred by his Father! how its poison dried up his Spirit, gave him gall and vinegar to drink, brought him to the place of a skull, nailed him to an infamous tree, and cut him off by an ignominious death!—How *deep rooted* this vile distemper! In it we pine away and ly dead; nor till our mortal frame be dissolved, can it be eradicated.—How *fretting*! It consumes our time, our talents, our substance, and our soul, and makes our heart to fret against the Lord.—How *shameful*! It transforms us into polluted infants, wallowing in their blood,—into dogs returning to their vomit,—into swine wallowing in the mire,—into opened sepulchres,—into incarnate devils,—into thieves, whoremongers, blasphemers,—pouring forth our shame to every one that passeth by. It hath made us naked to our shame and covered us with confusion.—It separates us from our God, excludes us from his sight and favour, as abominable branches,—excludes us from the fellowship of angels and saints,—nor can we enter the heavenly camp or city, while the least remnant of it is within us.—Thus distant from my God, let me cry UNCLEAN, UNCLEAN.—How *stubborn* and *desperate* this disease! Nothing but the skill, the love, the power, the blood of God can cure it. If I wash myself in snow
water,

water, and with the nitre and soap of my legal endeavours, or any created influence, I but render myself more abominable. In Jehovah alone I have righteousness and sanctification. In him alone is the salvation and health of my soul. To my great High Priest as the alone fountain opened for sin and for uncleanness, I must apply. Lord, if thou wilt, thou canst make me clean.

“ But how was the charge of leprosy stated? He
 “ in whom appearances of it were discerned, present-
 “ ed himself before the priest, and had his flesh ex-
 “ amined by tokens divinely prescribed. If the symp-
 “ toms at first appeared doubtful, he was shut up
 “ seven days, and his case determined after a second
 “ inspection.” By marks prescribed in the oracles of
 God, not by human imaginations or prejudices, let
 us try, whether we be in the faith, and try the spi-
 rits whether they be of God. With awful caution,
 let ministers and others proceed in judging of men’s
 spiritual state, and in separating the precious from
 the vile.—Let us present ourselves before Jesus Christ
 the all-seeing High Priest of our profession, that by
 his word and Spirit, he may convince us of sin, and
 make us know, what manner of persons we are. If
 at first, he leave it apparently dubious, let us present
 ourselves again and again, till he give us a peremp-
 tory decision.—From eternity he fully knew our state
 and corruption; but he discovers it by little and lit-
 tle. In his ever judicious, just and infallible sen-
 tence, let us always acquiesce. The word, which he
 now speaks, the same shall judge us at the last day.

“ Some alarming symptoms, as a freckle, a boil,
 “ a scab, a spot in the skin, and the falling off of the
 “ hair of the head were no real tokens of a leprosy.”
 Sins of infirmity are spots of God’s children. In ma-
 ny things we offend all. There is not a just man upon
 earth, who doeth good and sinneth not. Nor must we
 account them unregenerated, whose former vigour
 of spiritual life is decayed,—or who have left their
 first

first love, and are in some measure fallen from their steadfastness in the faith. "If the sore was not in sight deeper than the skin; if, during the seven days of shutting up, it had spread no further;—if the hair in the sore had not turned white,—and, which is surprising, if the whole body, from the crown of the head to the sole of the foot, was overspread with a white leprous scurf, God commanded the priest to declare the man **CLEAN**. Only he had to wash himself on account of his scabs." If, amidst innumerable inward and outward blemishes, we are upright in heart, and delight in the law of God after our inward man. If in us, sin is repressed by the spirit lusting against the flesh, and by bitter repentance for our manifold falls into sinful acts and mournful groans over a remaining body of death; if our old man hath not his full power, but there remains strength of desire to oppose him; and particularly, if we are humbly conscious of our universal pollution before God, our glorious High Priest pronounceth us **CLEAN** in our PERSON and STATE. Behold we are clean. But for our sins of daily infirmity, we must wash in his blood and be cleansed.

"But, if the hair in the sore had turned white or yellow; or, if the sore was in appearance deeper than the skin; if it continued spreading in the flesh, or if there was quick raw flesh in the rising; or, if there was a whitish or reddish sore in the bald head, the priest was appointed to declare the man **UNCLEAN**." If we are pure in our own eyes; if our old man flourish as an almond tree; if unregarded gray hairs of apostacy are here and there upon us; if, without real inward opposition, we pine away in our iniquities; if, reaching to our heart, our sinful plagues are our choice and delight; if, working iniquity with greediness, we hold fast deceit and refuse to let it go; if, drinking up iniquity as the ox drinketh up water, and wallowing in sin as the sow in the mire, we wax worse and worse, and increase
unto

unto more ungodliness ; if we are strangers to bitter convictions of sin ; if there be an allowed dependence on self-righteousness as the means of our fellowship with God,—allowed inward fretting against him, or an habitual and strong aversion at Christian reproof ; or, if the plague be in our head, if we boast of our wickedness, and have our understanding perverted into gross error, or to vindicate the gratification of vile lusts, we are certainly under their dominion. Behold we are unclean.

“ God having healed the leper, the priest went
“ without the camp or city to look upon him, and
“ finding that it was so, by several offerings procured
“ ed at the mans own charge, to purge him from his
“ ceremonial defilement.” When we were polluted, were afar off, aliens to the common wealth of Israel, strangers to the covenants of promise, our blessed High Priest came to seek and save that which was lost and unclean. By his look of mercy he healeth all our diseases, and enableth us to look unto him, that we may be saved. Not at our, but at his own expence, he completes our purification. “ The priest having observed the leprosy cured, two living clean birds
“ were provided, one of which being killed over a
“ vessel full of pure water newly taken from a running stream, that its warm blood might mix with
“ the water, the other bird alive together with the
“ cedar wood, scarlet wool, and hyssop, was dipped
“ in this mixture. The priest then sprinkled the leper seven times with the mingled blood and water,
“ and let the living bird, which had been dipped in
“ it, fly away into the open field.—After this, the
“ leper washed his whole body and clothes in water,
“ shaved off the hair of his flesh, and returned to the
“ camp, or city ; but not yet to his own house. On
“ the seventh day he again washed and shaved himself. On the eight day of his purification, he presented at the brazen altar an he lamb for a burnt-offering, another for a trespass offering, a she lamb
“ for

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“for a sin-offering, with their meat-offerings and
“drink-offerings. If the leper was poor, a turtle-
“pigeon was accepted for his burnt-offering, and a-
“nother for his sin-offering. He and his offerings be-
“ing presented before the altar of God, the lamb
“of his trespass offering, being waved and heaved,
“along with its attendant log of oil, was first sacri-
“ficed, and part of its blood put upon the extremi-
“ties of his right ear, thumb, and toe. Part of the
“oil being sprinkled seven times towards the sanctu-
“ary, another part of it was put above the blood on
“the mentioned extremities of his body, to mark
“his fitness and liberty to hear the word of God in
“the public assemblies, handle whom he would, and
“go to his house camp or city as he pleased,—and
“the rest poured on his head.”—What an odd group
of ceremonies have we here! but *the body is of Christ.*

“The leprosy was healed before the legal purifica-
“tion was undergone.” There can be no cleansing
of our consciences without an attendant healing of
our nature. If any man be in Christ Jesus, he is a
new creature. Old things are passed away, all things
are become new. Did “the first, the seventh and
“the eight days, in which the rites of the leper’s pu-
“rification were fulfilled,” Mark the period of con-
version, and of death, and of eternity. Did “the
“birds” figure out Jesus Christ in his swiftness to
save, readiness to help sinful men,—his tenderness
and compassion towards them,—and in his weakness
and frailty of manhood, and despicable meanness in
the view of carnal men? Were they “living and
“clean.” He is the unspotted, the living God and
the everlasting king, purer than angels, and fairer
than the children of men. He liveth and was dead;
and behold he lives for evermore, and hath the keys
of hell and death! Was “their number two” that
that the one might help his fellow to figure our
Redeemer; for in him are two natures; a human
to die for us, a divine to live, and effectuate our pu-
T t rification;

rification ;—two states, in the one of which he bled out his life for our offences, and in the other he was raised again for our justification. “ The first bird “ was slain over an earthen vessel full of running water, that the blood and water might mingle together.” Through the eternal Spirit, that river of God lodged in him, Jesus offered himself without spot unto his Father, and his shedding of his blood purchased him as a Spirit of grace and supplication for us. Both are inseparably connected in the gospel, which ministers have in their earthen vessels, to dispense unto men. “ To mark the removal of the “ rottenness, noisome smell, unsightly appearance, “ and abominable filthiness of the leprosy, cedar “ wood, scarlet wool, and hyssop, were put in the “ mixture of blood and water.” Did this *cedar-wood* figure out Jesus Christ, whose countenance is as Lebanon excellent as the cedars ? Did it figure out his manhood rooted in the rock of his divine person, growing as a root out of a dry ground, in its glory, fragrantcy, height, and duration ? Did *scarlet wool* mark the royal dignity of his person,—his bearing the imputed load of our crimson transgressions, and his bloody sufferings on their account ? Did the *hyssop* shadow forth his humility, his debasement,—the purging virtue of his blood, and the delightful favour of his person and righteousness ? Did they all jointly figure out the infinite fragrantcy and the permanent and purgative virtue of his blood and Spirit, as he is made of God to us wisdom, righteousness, sanctification, and redemption ? Or, did they represent the lasting, delightful and royal, the bloody and lowly, but purifying ordinances of the gospel, which are rendered effectual, by being dipped in his blood and Spirit ? Nay, no graces or duties can be acceptable to God, but as thus dipped. “ The “ mixture of blood and water was *seven times* sprinkled on the healed leper.” The application of Christ’s blood and Spirit in our regeneration, is most perfect and

and productive of manifold blessed effects. The sprinkling of blood leaves no condemnation. The water, which he giveth, is a well of water springing up unto everlasting life. "The living bird, after it had been dipped in the mixture, was let fly into the open field." Jesus' blood oweth its saving virtue to his ever living godhead.—Thro' suffering and death he ascended far above all heavens, and sat down on the right hand of God. By being sprinkled with his blood, we escape as birds out of the snare, mount up with wings as eagles, walk at liberty, and set our affections on things above.

"Being sprinkled with the mixture of water and blood, and having washed his flesh and clothes, and having shaven off all the hair of his body, the leper might return to the camp or city, but not to his own house, till seven days, and other purifications, should be fulfilled." Jesus' sprinkling of his blood on us for our justification, and of his Spirit for our regeneration, in no way supercedes our daily application of him to cleanse us from all filthiness of flesh and spirit. We must mortify the deeds of the body that we may live. We must lay aside all superfluity of naughtiness, and hate even the garment spotted by the flesh. Thus we may fitly enter into the militant church and enjoy fellowship with the saints in every gospel ordinance. But never till we be perfectly purified, can we be admitted to our own house eternal in the heavens. "Upon the seventh day, the leper again washed and shaved himself." The nearer our death is, the more need we have to wash ourselves in Jesus' blood and Spirit, and to put off the old man with his deeds. Did the completing of the purification "on the eighth day" hint that our glorification at the end of our life, and of time flows from the resurrection of Christ at the end of the seventh day Sabbath? Did the leper's triple offering and log of oil on this day mark, that when God delivers us from our plagues, we ought to render him

the highest praise? and that after the utmost study of perfecting holiness in the fear of the Lord, we must enter into heaven wholly by the blood and Spirit of Christ, and there for ever live on his purchased provision. Did "the annexing of meat-offerings" and drink offerings to the sin-offerings and trespass-offerings," hint, that our beholding of the slain Lamb in the heavenly state shall not as now fill us with grief and sorrow, but merely with joy unspeakable and full of glory? Might "the seven-fold sprinkling of the oil towards the tabernacle" represent the perfect thankfulness of the glorified saints to God for the healing of all their diseases, and their full and repeated acknowledgment that all their mercies proceed from God as reconciled in Christ.

"Was part of the blood of the trespass-offering put on the extremities of the leper's right ear, thumb and toe; and part of the oil put above it, and the rest plentifully poured upon his head." By the application of Jesus blood and Spirit, to all the powers of our soul and members of our body, all the guilt of our hearing, receiving, or acting is removed; and we are enabled to hear, receive, and act as becometh the gospel; our guilt and corruption wholly removed at death and the last judgment. All ignorance and dulness of mind, pollution of the hands and will, and defilement of affection, as well as guilt on the conscience, are for ever removed. We are admitted into the most intimate familiarity with God, and assured sense of his favour, and the Holy Ghost is shed on us abundantly as a spirit of love, peace, and of a sound mind,—a spirit of wisdom and revelation in the perfect knowledge of him. We shall be like him, for we shall see him as he is.

"But why was this purification of the leper, chiefly on the 8th day, so like the consecration of the Jewish High Priest?" Did God hereby mean to humble the Aaronic priests? Or, did it hint, that by our purification at death, we enter on the exalted work of our eternal priesthood; and that, however loathsome,

lothsome, and unclean we be by nature, we are predestinated to be, and by fellowship with him in his suffering and spirit, are actually conformed to the image of our glorious high priest, who is set down at the right hand of God.

What shall we think of the **LEPROSY** of a **GARMENT** or **HOUSE**? Might not the former mark the prevalence of indwelling sin in our practice; and the latter its prevalence in persons, families, and churches? In every case, how mysterious and dreadful the corruption and misery! "The priest inspected a garment once and again, and sometimes a 3d or 4th time, before he pronounced it unclean." Jesus discovers to us the impurities of our conversation, not all at once, but by degrees. Ministers and others ought cautiously to judge of persons, even from their works. Such fallies of iniquity may break out in the practice of a saint, as may, for a time, render him like the profane world.

"If, when the priest first examined the garment, the suspected place of it appeared reddish or greenish, it shrewdly betokened a leprosy in it. Nevertheless, it was shut up seven days to prepare it for a further trial." If, for a time, I continue wallowing in, or bent upon the most bloody and aggravated crimes, or as it were flourish in, and boast of my wickedness,—my whole conversation is like to be found naught and lothsome before God. "If, on the 2d inspection by the priest, the symptoms had not spread, the matter was still left in suspense; but the garment was to be washed." If any part of my practice be dubious, let me, renouncing all my self-righteousness, wash myself and my conduct in Jesus' blood, and apply him as my only righteousness and strength. "If, upon a 3d inspection by the priest, the appearances of leprosy were departed, the garment, being again washed, was held clean. If these appearances only seemed weaker in their colours, the infected threads were torn out." After God hath graciously enabled us to break

break off our sins by righteousness, let every remembrance of them excite to a repeated application of Jesus' word, blood, and Spirit. If, after repeated attempts to believe the promises, we perceive no remarkable success against our corruptions, let us, strengthened by Christ and earnestly apprehending his word, rend our hearts, deny ungodliness and worldly lusts, and lay aside every weight and the sin that doth so easily beset us. Knowing, that God will tear out our wicked works from among the accepted, let us with grief and shame, abhor every appearance of evil. "If, after washing, the symptoms continued greenish or red; or, if at the 2d, 3d, or 4th inspection, they appeared spreading. It was a desperate leprosy; the garment was to be burnt." So let us burn all our self-righteousness. Notwithstanding our utmost attempts toward natural sincerity, it is wholly unclean,—an abominably proud opposition to the righteousness of Christ. Let us with penitential grief and holy zeal, burn up, bewail and detest every misbehaviour.—If, after sacramental and other attempts to wash in the blood of the Lamb, we continue in sinful courses, or relapse into scandalous crimes; if we be saved, it must be as by fire, our works shall be burnt.

"If any part of a house was infected with the plague of leprosy, the priest was to inspect it. If he thought the appearances like those of a leprosy, he was to order the place to be scraped round about, the infected stones and mortar to be carried away into an unclean place without the city, and clean stones and mortar to be put in their place, and to shut up the house seven days, during which every person who entered into it, was rendered unclean until the even; and he who lay or did eat in it, had to wash his clothes.---If, at the end of seven days, the leprosy had broken out anew, the house was to be demolished, and all the materials of it carried without the city into an unclean place."

If,

If, after the breaking out of our sinful leprosy, God hath scraped us round about by extensive convictions, and taken away our heart of stone, and given us an heart of flesh, a *new heart*, and a *new spirit*,—our corruptions still break out, Jesus Christ, after shutting us up for a season to the faith, must, for the destruction of our plague, break down our mortal frame and convey our body to the grave, there to ly among the unclean. If we are scandalous offenders, we must be first scraped and purged by faithful admonitions and reproofs. But if, with the dog, we obstinately return to our vomit, our church-membership must be annulled, and our persons cast out into the unclean kingdom of Satan. If after expelling some wicked person from our family, and endeavours to reform, the members increase unto more ungodliness, and become generally corrupt,—blasphemers of God and neglecters of his worship, shall not the Lord pour out his fury on them. and destroy them? If a particular church be infected, the leading and obstinate corrupters are to be publicly purged out. But if, after discipline, warnings and judgments, she become generally polluted, what remains, but that the Lord destroy her, and spue her out of his mouth as a synagogue of Satan.

“The leprous house was cleansed, by the slaughter of one bird, dipping of another, and sprinkling with a mixture of blood and water, as in the case of a leprous person.” There is no purification of persons, families, or churches, but by the word, the blood, the spirit of Christ. “Every man who touched a leper, or entered a house that was shut up, was thereby rendered unclean until the even; and had to wash himself, and sometimes also his clothes.” Alas! what defilement we contract by unnecessary fellowship with wicked men; by connexion with wicked hearts, or by wilful communion with churches obstinate in apostacy. Notwithstanding the application of Jesus’ word, Spirit and blood, the direful

ful fruits of the infection continue with us till death. And not only our person, but our conversation-garments must be washed, to render them acceptable to God. "Never did the priest, by his concern with the infecting leprosy, contract any defilement." Thrice happy, that Jesus Christ can dwell in our heart, our family, or our church, amidst manifold corruptions, without any danger of being infected! Yet, Lord hasten the time, when there shall be no defilement in all thy dwellings.

VI. *Of Purification from defilement of RUNNING ISSUES*, Lev. xv. Num. v. 2.

"**A** RUNNING issue often marked an unsound constitution.--It was very weakening, shameful, filthy and polluting. Every thing upon which the infected person sat, lay, rode, or spat, was rendered unclean. His hands, unless when newly rinsed in water, polluted every thing they touched.--It was hard to be cured." How just an emblem of our sinful lusts, especially when breaking forth in scandalous practices! Alas! how it marks the unsoundness of our spiritual constitution! how weakening and consuming its prevalence! how shameful, filthy and abominable, producing evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, which are the things which defile a man, and all his enjoyments and connexions. The slaves of lust improve their prosperity to encourage, and their adversity to harden them in their sin. How infectious is the filthy conversation of the wicked! the companion of fools increaseth folly, of which, at Jesus' bar, he shall quickly be ashamed.--How difficult of cure! By a laborious life of legal endeavours or dependence on creatures, we are nothing bettered, but rather grow worse. But when he, who hath power over all plagues, sendeth his word, we are made whole. If we but touch him by faith, our shameful

shameful issues, which we cannot mention to our physician without blushing, are stanch'd. O for a touch of him on his throne, that we might for ever adieu these running sores, and be no more vexed with the filthy conversation of the wicked !

“ How was this ceremonial uncleanness of running issues removed ? The distemper being healed, the man, who had it, washed his clothes, bathed himself in water, and remained unclean seven days. “ On the 8th, he offered two turtle-doves or two young pigeons, the one for a sin-offering, and the other for a burnt-offering.” In order to purge ourselves from inward lusts and scandalous practices, and to promote our hatred of, and mourning over, and forsaking them, let us, by faith in Jesus’ word, apply his blood for pardon and acceptance, and his spirit for sanctification. Let us receive and rest on his all-sufficient atonement as the foundation and price of our endless felicity. “ The purification was not finished till the 8th day.” No scandalous persons are to be rashly received back into full communion with the church, till they appear to have had fellowship with Christ in his sufferings and resurrection from the dead.—All our spiritual purification flows from and conforms us to his death and resurrection, and is perfected in our entrance into the eternal state. “ Every person who had the smallest appearance of a running issue, or was defiled by an infected person or thing, washed himself in water, was unclean until the evening.” If we have the smallest appearance of evil,—if we have been defiled by scandalous persons, or their unfruitful works of darkness, let us wash ourselves in his blood, who appeared in the end of the world to put away sin by the sacrifice of himself, and continue mourning over our sinfulness, as long as we live on earth.

VII. Of Purification from DEFILEMENT contracted from DEAD BODIES of men, Num. xix. and v. 2. and ix. 10.

“**N**OTHING more readily communicated ceremonial defilement than an human corpse. He who touched it, or a bone of it, or a grave; nay the house in which one died, and every open vessel in it, and every person who entered it was “unclean.” How polluting the influence of a fallen and dead representative,—of a dead, an apostate professor,—of a dead heart,—and of the dead works which proceed from it! In fallen Adam all die. By his death in trespasses, many are made sinners,—and even the whole lower world is cursed and blasted for his sake.—Alas! what polluting errors and evil practices, dead professors spread thro’ the churches! By these roots of bitterness springing up, many are defiled. Nor, till our heart be quickened, and our conscience purged from dead works, can we serve the living God. Every ordinance, every enjoyment, every work is thereby defiled, as long as we continue on earth.

“To remove this defilement, an unblemished red heifer, which had never drawn in the yoke, was presented to the second priest at the door of the sanctuary, and then led without the camp and slain. Her blood was sprinkled toward the sanctuary seven times. Her skin, flesh and dung were burnt along with cedar wood, scarlet wool, and hyssop. The ashes were carefully gathered up, and laid in a clean place without the camp, and preserved for future use. When a death happened, part of these ashes were mingled with running water. With this mixture a clean person sprinkled the house and every thing which had been defiled by the death. Defiled persons behoved to be sprinkled both on the 3d and on the 7th day, otherwise they continued in their uncleanness.” But if the ashes of an

an heifer sprinkling the unclean sanctified to the purifying of the flesh; how much more shall the blood of Jesus Christ, who through the eternal Spirit, offered himself without spot unto God, purge our consciences from dead works to serve the living God. He is our blessed heifer, the seed of the woman, son of the virgin, compassed about with infirmities, crucified through weakness, and thro' most agonizing travail of soul, bringing forth our salvation, and us to enjoy it.—How *unblemished* this holy One of God, who knew no sin, neither was guile found in his mouth! How *red* in royal majesty and strength! how white and *ruddy*. the chief among ten thousand! how *reddened* by the imputations of our bloody crimes, the enduring of bloody sufferings, and a vesture dipped in the blood of his enemies.—As the Son of God and great Lawgiver, he was naturally under no law, far less under a broken covenant of works. He never submitted to the yoke of iniquity or human traditions. He stood surety and representative for sons and daughters of Belial, who had cast off the yoke and burst the bands. He stood bound for the whole congregation of spiritual Israel, was bought from the traitor with the public money, by the priests and rulers of Judah. In his incarnation, and in his last, his solemn entrance into Jerusalem, he was presented before the Lord. He was presented to Annas the second priest,—led without the city, and to the full satisfaction of God, who dwelt between the cherubims,—publicly crucified before the priests, rulers and people of Israel, and died under inexpressible torment, ignominy, shame and reproach.

Did “the burning of cedar wood, scarlet wool, and hyssop, along with the heifer,” mark his humanity, in all its precious excellencies, personally united to all the perfections of godhead, and burnt in the fire of God's wrath;—or the fragrant, perpetuity, bloody royalty, condescension, and purifying virtue of his righteousness,—that wonder of angels, joy of

saints, and delight of Jehovah!—Did “the prefer-
“vation of the ashes in a clean place without the
“camp for future use,” mark, that his manhood re-
leased from death is received up to the right-hand
of God; and that the virtue of his death is laid up in
God’s everlasting acceptance of it,—laid up in pure
churches, promises and ordinances, and ought to be
laid up in a pure conscience? and that it is laid up
for generations to come, that the people who shall
be created, may trust to, and declare his righteouf-
ness,—laid up without the camp, brought near to us,
who are polluted, stout-hearted and afar off,—preach-
ed and applied to the Gentiles, putting no difference
between us and his antient people,—purifying our
hearts by faith.—How delightfully its virtue is ming-
led with the ever-fresh, free and plentiful “running
water” of his word and Spirit! We cannot be justifi-
ed in his name, without being washed by his Spirit,
and made clean thro’ the word which he hath spoken
to us. “But, how strange, that ashes mingled with
“water, which naturally defile, should purify the un-
“clean!” Much more marvellous, that Christ crucifi-
ed, who is to the Jews a stumbling-block, and to the
Greeks foolishness, should be the wisdom and power
of God for the salvation of every one that believeth,—
should be a fountain opened for sin and for unclea-
ness! How astonishing to be quickened by death,
healed by stripes, honoured by shame, and saved by
sorrows and ruin!

“One clean person laid the ashes of the heifer in
“a clean place. Another, with a bunch of hyssop,
“sprinkled them mixed with water upon the defil-
“ed.” Be clean, ye ministers, who bear the vessels
of the Lord,—and in hyssop-like ordinances bear his
name before the nations; that, by a pure, humble,
and purifying faith, they may apply it to their heart.
Did “the sprinkling of defiled persons, both on the
“third, and on the seventh day,” import that all our
spiritual purification flows from the resurrection and
death

death of Christ; and that, however thoroughly we be washed in the earlier period of our life, we must have repeated applications of his word, Spirit, and blood, till our very last moment, to make us meet for heaven. "Unless one had been sprinkled on the third day, the sprinkling on the seventh did not purify him." If we are not early washed in Christ's blood, our death bed repentance is apt to be unprofitable. Unless, in life, we partake of the power of his resurrection, we need not expect entrance into the heavenly camp, in our death.

"He who despised the water of purification, incurred excommunication or death. The priest who directed the slaughter of the heifer, the burner of her flesh, the gatherer of her ashes, the sprinkler or the unnecessary toucher of the water of separation was thereby defiled." How shall we escape, if we neglect so great salvation? To what casting out, and everlasting destruction we expose ourselves! what guilt the rulers and people of Israel contracted, in killing the prince of life, and desiring that a murderer should be granted to them! Let ministers take heed, lest, when they have preached the gospel unto others, they themselves should be polluted cast away.—In using the means of purification, we contract fearful defilement. There is no relief for us, but the all cleansing blood of Christ. And the more we wash in it, the more we will discern our own pollution,—remember our evil ways, be ashamed and confounded for all that we have done, and loathe ourselves in our own sight, for all our iniquities, and all our abominations.

VIII. *Of the Trial of SUSPECTED ADULTERY,*
Num. v. 11,—31.

"IF an Israelite suspected the fidelity of his wife, and she obstinately denied the guilt, he brought her to the door of the sanctuary, along with an omer

“omer of barley meal, without oil or frankincense.
 “The priest presented her, with her head uncover-
 “ed, and the barley meal in her hand, before the
 “brazen altar. He urged on her conscience the cur-
 “ses denounced by God against an adulteress. Hav-
 “ing written them in a book, he washed out the
 “ink of the writing into holy water mingled with
 “some dust taken from the floor of the sanctuary.
 “After he had offered the barley meal, and burnt
 “an handful of it, on the altar, as a memorial to
 “God, to ratify his own ordinance, he obliged the
 “woman to drink the mixed water of cursing. If
 “she was guilty her belly swelled, and her thighs
 “rotted: but, if she was innocent, she continued
 “healthy, and became fruitful.” What meaneth
 this service?

“The suspected woman was presented before the
 “priest to receive her probatory draught.” If I
 have any ground to suspect myself an harlot instead
 of a chaste spouse of Christ, let me try and humble
 myself before him, and confess mine iniquity; o-
 therwise it will shamefully find me out. “Her of-
 “fering was coarse barley meal, fit for beasts; with-
 “out oil or frankincense, not *fine flour*.” How
 beastly and detestable to God are all approaches to-
 ward adultery! and how dishonourable and uncom-
 fortable are mutual jealousies between husbands and
 wives! If, contemning Jesus’ heart-constraining sa-
 crifice of a sweet smelling favour, I indulge myself in
 whordom from him, regard iniquity in my heart,
 and deal deceitfully in his covenant, the Lord will
 not hear me, nor accept my service. “In her trial
 “she was presented before God, with her head
 “uncovered.” By the sentence of the Lord I must
 be tried, and in view of his future judgment, I must
 try myself. And what shame and contempt await
 those professors of Christianity, who, by their un-
 tender practice, render their state suspicious. They
 themselves shall discover their naughtiness. “After
 “adjuring

“adjoining her with a solemn curse, he washed out
“the ink with which he had written it in a book in-
“to the bitter water.” If any man name the name
of Christ, but depart not from iniquity; if any pro-
fess, but love not the Lord Jesus Christ, let him be
Anathema, Maranatha. And let the flattering preach-
er, who soothes his hearers in their sin, be accursed.

“The trying draught consisted of holy water, dust
“of the sanctuary, and ink which had marked the
“curse of adulteresses. Being drunk, it made the
“belly of the guilty to swell, and her thighs to rot,
“and her name to become a curse among her people;
“but it rendered the innocent healthy and fruitful.”
Thus shall I be tried. If the holy water of gospel o-
racles and ordinances, the humiliation and cross of
Christ, and troubles in following him,—and the
threatenings of God’s law, render me careful to main-
tain good works, my sincerity is manifest, and all
things shall work together for my good. But, if I
am a deceiver, Christ crucified shall be my stumbling
block, his cross my tormenting burden, his ordinan-
ces lull me asleep in sin, and his threatenings take
fast hold of me. And how wretchedly shall I rot a-
way in my lusts, exposed to everlasting shame and
contempt, and leave my name for a curse unto God’s
chosen people!

IX. *Of the EXPIATION of UNCERTAIN MURDER,*
Deut. xxi. 1,—9.

“THE altar of God or the cities of refuge pro-
“tected the involuntary manslayer. If a wil-
“ful murderer was found, nothing would exempt him
“from death. But, if the murder was certain, the
“carcase being found in the field, but the murderer
“unknown,—to inspire the Israelites with the utmost
“horror of the crime, their land behoved to be pur-
“ged from the blood. The elders of the city which
“stood nearest to the carcase, brought an unyoked
“heifer

“ heifer to a rough uncultivated valley, and there
“ struck off her head, perhaps over a flowing stream.
“ Washing their hands over her slain body, they
“ protested their innocence of the crime and igno-
“ rance of the criminal,—and along with the priests
“ who were present, interceded for the land, and so
“ put away the guilt of innocent blood from being
“ charged on the nation.”

Behold the mystery of our redemption ! Not one, but all mankind were found in paradise, lying in their blood. Jehovah well knew the murder. *In Adam all die. O Israel, thou hast destroyed thyself.* But graciously resolved to cast all the sins of his chosen behind his back, and bury them in everlasting oblivion, He from his own bosom and throne brought down his unyoked Son, as the seed of the woman, to the rough valley of our world, and of a most debased and afflicted state. There it pleased the Lord to bruise him. Being by wicked hands, as the instruments, crucified and slain, he through the eternal Spirit, that running water of God, poured out his soul unto death. There Jehovah awfully marked, that he loveth righteousness, and hateth iniquity, and is of purer eyes than to look on evil. There, while Pilate vainly protested his innocence and the priests and elders of Israel madly imprecated his blood to be on them and their children, Jesus Christ our great Elder and High Priest, shed his blood to wash our guilty consciences. And purging away the iniquity of elect world in one day, he begged forgiveness, for his people, nay for his murderers,—for they knew not what they did.

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III.

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